AN EXPOSITION OF A PARTE OF S. IOHANNES GOSPEL MADE IN SONdrie readinges in the Engliſh Congregation by Bartho. Traheron, and now publiſhed againſt the wicked enterpriſes of new ſterte vp Arians in Englande, being ouerſeen againe, corrected, and augméted in manie places by the autor, with addition of ſondrie other lectures, wherein the diuinitie of the holie goſt the third perſon in the bleſſed trinite, is treated, & the vſe of ſacramentes.

~~B. 12. 40~~ 1. 51. 14

He that beleueth in me, beleueth not in me, but in him that ſent me. And he that ſeeth me, ſeeth him that ſent me. Iohan. 12.

Imprinted Anno. 1558.

73:99

TO MY MOST DERE SISTER ELISABETH Palmel. widow V.M.

THINCKE not to much, good ſiſter, what you haue had, but conſidre what you haue, remembre not what you haue ben ſome tymes in the worldes eies, but what you be now in goddes eyes. Lamente not that you haue loſt, but ioie in that you haue founde. Whan you were high, you were ſurely low, now that you ar low, you ar ſurely high. Let this ſincke in to your minde, that if wordlye thinges had not ben taken from you, you ſhuld ſhortely haue ben take from them, and perchaunce if they had not ben ſo drouned, they wold haue drouned you, before death had remoued you from them. If no aduerſite had aſſailed you, you had ben, but as a ded ſea, and the patience, & other ſingular vertues, which now ſhine in you, had ben quéched, ether in your ſelfe vtterly, or touchynge the knowlege of anie other, vnfrutefully. And therefore Seneca truly ſaide, that, that perſon is verye miſerable, who neuer felt anie miſerie. The world ment to impoueriſhe you, but God

hath enryched you. The world wold depreſſe you, but god hath aduaũced you. The world thought to ouerwhelme you with heauines, but God hath filled you with tru ioies. The world labored to ſtaine you with infamie, but God hath made your name both cleare, and pure, and alſo to ſende forth a pleaſant odor amonge his ſaintes. You haue not than loſt ſomuch, as you haue founde. Only beware for the tyme to cũme, for more remaineth to be laied vpõ you for a farther trial. Yea, I know that Circe the ſorcereſſe hath alreadie, & wil more here after allure you, with hir enchaunted cuppe. But let not the ſwetenes of the cuppes lippes, and the pleaſantnes of the poiſon begile you. Rather choſe to drinke the lordes cuppe, which though it haue a bitter taſt in the firſt draught, yet in the ende purging corrupte, and noiſome humors, it maketh a pure, and cleane bodie. You know that as godes goodnes hath made you my natural ſiſter, ſo his wrath hath giuen to vs both, and to the reſt of our brethern, and ſiſtern an vnnatural ſtepmother. How vnmercifully, and cruelly ſhe hath delt with vs, & how ſharpely ſhe hath whipt vs, you can remenbre, and

if ſhe beginne now to ſmile vpon you, ſhe meaneth the more miſcheiſe. Take hede good ſiſter, a ſtepmother, wil euer be a ſtepmother. Giue your ſelfe erneſtly to readinge of the holie ſcriptures. Holde faſt the doctrine that our holye brother, and eldeſt ſaue one, religiouſly mainteined, whō our ſtep dame laboreth to deface, I truſt in vaine. Flie aſwel al idolatrical, as al Anabaptiſtical ſtraunge opinions. To which ende I haue dedicated this my litle trauaile vnto you, as to my dereſt ſiſter, & whom I moſt deſire to be preſerued pure, and ſpotles in euerye parte. I am not ignorant that the better you ſhalbe, & ſincerer in true religion, the more you ſhal anger our ſtepdames teſtie harte, and the leſſe fauor you ſhal finde in your iuſt requeſtes But I haue more regarde to the welth of your ſoule, than to the welth of your bodye. And therefore I haue ſent you this preſeruatiue, which our ſtepdame, if ſhe were, as ſhe can pretēde, ſhuld take in good parte. But ſo that ſhe maye liue in hir babilonical whoredome, and droncken luſtes, and ſwille in the wine of AEgyptes errors, I perceaue ſhe paſſeth not much, how other thinges goe. Lift you vp your mindes eyes,

and beholde the glorious face of the lorde Ieſus, while our ſtepmothers eyes ar daſeld with the gliſterīge vaine glorie of the world & while ſhe toteth al daye in the deceaueable painted face of a mōſtruous man, triple in head, and double in herte. O that ſhe might be made better, but ſee that you in the meane while be not made worſſe by hyr. Commende me to him, whom lawes permitte you to love, to whom god graūte in heaué, that he ſe keth in erth. The lorde Ieſus guide you euer with his holie ſpirite, my entierly biloued.

Your Bro. Bartho. Traheron.

The Firſt READING.

I HAVE choſen this parte of the holie ſcripture, wherein to trauail with you at this time, bicauſe thorough goddes great wrath againſt ſinne, and the moſt deſpiteful malice of Satan againſt the truth, the olde hainous hæreſie of the vngodlie Arians, is vnhappely renued in our countree, and as it were raiſed vp againe from hel. Theſe canferd old Arians, that you maie vndreſtande their hæreſie, ſpare blaſphemouſly of the godhead of our Lorde Ieſus. For the firſt autor of it Arius vttered erroniouſly, & vngodly in the ſcoles of Alexandria, in AEgypte, that there was a time, whā goddes ſonne was not. By which wordes he ment, that he was not of the ſame beinge, and ſubſtance, that the father is of, nor of the ſame æternitie, and ſo not the natural ſonne of God, and verie God in dede, but an excellēt creature of God, whereby God made all thinges, as by an inſtrument, as he him ſelfe opened in farther declaration of his minde.

For he graūted that the Lorde Ieſus was

the firſt, and cheifeſt creature, & the beginninge of al other creatures, and he gaue him alſo the name of God, Howbeit he ment not that he had his Godhed by nature, but by borowinge.

For trial of this matter the moſt noble and godlie Emperor Conſtantine the great, called a general concil at Nice, of thre hundred, and eighten biſhoppes, of whom manie for ſingular lerninge and eloquence, manie for great holines of life, were compted worthie of euerlaſtinge remembrance. In this famous concil it was concluded out of the holie ſcriptures, that goddes ſonne is of the ſame æternitee, of the ſame ſubſtance, eſſence, & being, that God the father is, goddes natural ſonne and coæqual with the father, as it appeareth in the Crede, communely called the Nicene Crede. Whereunto the hole aſſemble agreed, and ſubſcribed, ſauinge theſe fiue, Euſebiús biſhoppe of Nicomedia, Theognis biſhoppe of Nice, Maris biſhoppe of Calchedon, Theognis biſhoppe of Marmarike, and Secũdus biſhoppe of Ptolemais. Which fiue biſhoppes for their vngodlines, by the Emperors cómaundement, were baniſhed out of their coun-

trees. But sone after their exile, Eusebius, and Theognis repented that thei had don so vnaduisedly, and sent a bofe of repentance to the godlie bishoppes, wherin they vsed these wordes. We haue agreed to the faith, and after we had made inquisition of the meaninge of this worde consubstantial, we were throughly quieted. And in dede we claue not to the hæresie, yea we subscribed to the faith, but we subscribed not to the excommunication. Not that we reproue the faith, but we beleued not that he, that is to saie, Arius, was such one, as he was accused to be. But if the holie council be so psuaded, we repugne not, but consente to your decrees, and confirme our consente with this our present writinge, not that we can not beare our banishement, but to auoide the suspition of hæresie. Out of these wordes Socrates the storie writer gesseth, that these two subscribed to the faith agreed vpon in the council of Nice, but wolde not alowe the deposition of Arius.

This matter beinge thus wisely, and godly establyshed, begāne to be trobled againe, by this occasion. Constantine the Emperor had a sister called Constantia, in to whose

fauor a certaine preiſt crepte ſo far, that ſhe compted him as one of hir awne ſwete minions. This preiſt, whoſe name the ſtorie writer vttereth not, as worthie perpetual obliuion, by thaduiſe of Euſebius declared to Conſtantia, that the concil had don Arius wronge, and that Arius thought not in this pointe of religion, as the rumor went. The ladie durſt not tel the Emperor that his affirmation, and yet ſhe beleued hir preiſt. It happened ſone after that ſhe fel ſicke, & the Emperor hir brother cam to viſite hir, at which time ſhe ſingularly commended hir preiſt vnto him. Who immediately vpon hir commédation receaued him in to his fauor, and familiaritie. The preiſt hauinge gotten boldnes, and libertee of talke, renued vnto him, Arius his matter, affirminge that he agreed with the concil. The Emperor aunſwered, that if it were ſo, that Arius wold cōſent to the concil, he wolde receaue him to fauor, and ſende him againe to Alexandria, to be reſtored to his former place. And there vpō he ſent lettres to Arius to repare ſpedely vnto him. Whā Arius was come, & preſented before the Emperor, he demaunded of him, whether he conſented to the faith of

the Nicene concil. Arius aunſwered that he did conſente therevnto. The Emperor bad him put his faith in writinge, he did ſo, & this was the confeſsion of him, & of Euzoius who, than was there preſent with him. We be leue in one god, the father almightie, and in the Lorde Ieſus Chriſt his ſonne, begotté of him before al worldes, god the worde, by whom al thinges were made, both thinges in heauen, and thinges in erth. The Emperor forthwith vpon this confeſsion, wrote to Athanaſius biſſhop of Alexandria to receaue Arius, and to reſtore him to his roome. And bicauſe Athanaſius refuſed ſo to do, he was depoſed. Than beganne Arius to ſow againe his enuenimed ſeedes. The Emperor enformed of his nawhgtie behauior, ſent for him againe vnto Conſtantinople, & aſked him once more, whether he conſented to the determination of the Nicene concil. He aũſwered yea, with out anie ſtaggerige. The Emperor, meruailinge at the matter, required of him, to confirme his confeſsion with an othe. And the ſhameles mã toke his othe incontinently, vſinge therein fond craft, and ſubtiltie. For he had written his awne doctri ne in a paper, and caried the ſame vndre his

armehole, and so ſware, that his ſentéce was, as he had there written, meaninge the vpper vndre is armehole. Here vpon the Emperor cómended him to the biſhoppe of Cóſtátinople, to be receiued to the communion of catholike Chriſtian men. Alexander the biſhoppe knowinge the malitious willines of Arius, ſtaied at the matter. Euſebius a ſtoute man, ceaſed not to threaté the good biſhoppe, that if he wold not willingly admitte Arius to the communion, he ſhuld be compelled thereunto by force.

The biſhoppe perceauinge that he was not able to reſiſte the violence of Euſebius, hauinge the Emperor alſo on his ſide, fel to praier, and continued therein al night liynge proſtrate before the lordes table. In the morninge Euſebius accompanied with a bande of men, wét to Arius his lodginge, and willed him, to folow him to the temple.

Euerie mānes minde was occupied with expectation of the ende, knowinge the fiercenes of Euſebius, and the conſtantie, and godlines of Alexander. Arius by the wave as he was goinge to church in the middeſt of that route, for mannes neceſsitie deſired to goe a ſide to a priuie, where his guttes barſt

out, and he died an horrible vile, stinckinge, and shameful death. And so the good bishoppe was by miracle deliuered from great feare, and burthen of conscience, and proud Eusebius disapointed of his purpose.

Howbeit afterwarde by the meanes of that nawghtie preist, and Constantius Constantine the Emperors sonne, whose fauor the preist got by deliuering to him the testament, that the Emperor left in his handes, the hæresie of that vile, & cursed man Arius was so reuiued, & maiteined, that it cold not be quéched, but with great trauail of lerned mé, & bloude of manie Martyrs. For hæretikes if thei once preuaile, ar most cruel persequutors, as in old time the tru Christians felt, in the furious rage of the hæretical Arianes, and we now fele vndre the most bloodie hæretical Idolatres. Neuertheles the goodnes of God was such, that for the confusion, and ouerthrowinge of this most horrible hæresie, he raised vp most excellent wittes, and men of most singular lerninge, and vertue, so that in processe of time, after great trauail, after terrible tormentes, & most cruel kindes of death, which the godlie suffred, this hæresie was vtterly ouerthrowen,

and beaten doune to hel.

But now as good men reporte, sondrie phrantike spirites labour to blow life in to it, and to cal it againe in to the worlde, out of Satans darcke dongeon. And if al be tru that I haue hearde, thei haue patched two, or three peeces of their awne, to that il fauored bodie, and haue made it a fowler monstre than it was before. But howsoeuer thei haue handled their móstruous babie, it shalbe good for vs, to know the truth of this matter, and to haue readie a perfecte rule, to iudge all maner of doctrines touching this article. When we haue a true rule out of goddes worde, it shalbe easie to auoide al false inuentions. For what so agreeth not to that rule, is to be refused, and cast awaie. Therefore we ought first to labor to know, what the scripture teacheth, and to cleaue thereto, what soeuer, ether lerned wittes can subtilly deuise, or phrantike braines fanatically, and rauingely dreame out, & powre forth at auẽture, in their traunces. If we bringe al thinges to this touchstone, we shal neuer be deceaued by anie new brocched doctrine, haue it neuer so faire a face. But bicause the matter of al other is most high, & most excedinge our

capacitee, we ought with al feare, reuerence, ſobrenes, and modeſtie to approch vnto it, & in no wiſe to entre in to a place, of ſuch maieſtie, brightnes & glorie with foule fete, and to touch ſo holie thinges, with vncleane handes. Comme therefore my brethern with al humilite, and reuerend behauior to the goſpell of S. Iohan. For it is euidently true that none of the diuine writers haue handled this our preſent matter, ſo largely, ſo plainly, & ſo ſtrongely againſt al cauillations. And therefore I haue purpoſely také in hande, to treate ſome parte of his moſt diuine worcke among you, that we maye al certainly know, what we ought to thinke of the lorde Ieſus in this behalfe, and that we maie be ſurely armed, againſt the hiſſinges of the venimous ſerpentes clouen tounge. For in dede it is a commune opinion amonge the olde eccleſiaſtical writers, that S. Iohan wrote this treatiſe purpoſely againſt ſuch hæretikes, as in his time denied the diuinitie of Chriſt, namely Carpocrates, Cerinthus, and the Hebionites, verie poore men in vndreſtanding, according to their name, which taught that the Lord Ieſus was a mā only, & not God. Certainly the purpoſe, and cheife

marke of the hole worcke is, to teach that Ie-
ſus our Lorde was not a man only, but alſo
God, and ſo the true Meſsias, and verie Sa-
ueor of the worlde.

THE GOSPEL after, S. Iohã) Euãgelion ſig
nifieth good tidinges. And in the holie wri-
ters it ſignifieth a publike, ſolemne, and open
preachinge of Chriſt, who by his death hath
purged our ſinnes, and beinge riſſen from
the ded, raigneth in the hertes of his choſen,
and renueth them vnto godlines thorough
his ſpirite, mortifiynge from time to time
their fleſhlie luſtes, and aboliſhinge more
and more the remnauntes of their natural
corruption. And this in dede is verie good
tidinges. For hereby we ar deliuered from
the feare of death and damnation, and from
the bondage of ſinne, & Satan, breifely here
by we ar remoued from darcknes to light,
from deſpeare to good hope, from death to
life, from hel to heauen. Now bicauſe the of
fice of proclaiminge, and publiſhinge this
moſt ioiful tidinges, was committed to the
miniſters of the new teſtament, the name of
Euangeliſtes is moſt proprely attributed to
them, & ſpecially to thoſe that deſcribe the
natiuitee, conuerſation, death, & reſurrecti-

on of the lorde Iesus, wherein this blissfulnes resteth, that we so much aduance. Some writers affirme, that as manie promisses of felicitie, and saluation as there be, so manie gospels there be, and that therefore the prophetes ar also euangelistes, whan they speake of the redemption, that goddes annointed should accomplish. I thincke it not good to striue aboute wordes, and I denie not that the hebrue word, Bassar, which signifieth to euangelize, & to preach good tidinges, is applied in some places to mé of the old time. Howbeit I beleue rather, that Euangelion is an open publishinge of saluation al ready perfirmed, & accomplished, thā of the same promised. And therefore they speake more distinctly, and proprely that giue the name of Euangelistes to thapostles, & writers of the historie of the lorde Iesus, and finally to the ministers of the new testament. But herein, as I said I wil contend with no man, nor binde the worde to this propre signification only. For I am not ignorant what a wranglinge wit maie gather out of the fourth chapit. to the Hebr.

AFTER S. IOHAN). The historie of the gospel sheweth that the Lorde Iesus out of

the nombre of his disciples chose twelue principal, whom he called Apostles, bicause they should be sent, as his special ambassadors in to al the world to publish, & preach the glad tidinges of free saluation. And amõge these twelue there were three yet more special, and singular, furnished with most excellent giftes, and therefore admitted to certaine thinges, where thother were excluded.

Of these three Iohan was one, of whom it is written singularly, and specially, that he was the lordes biloued. To whom also the Lorde gaue this meruailous name, that he was called the son of thondre. And surely who so weigheth this preset worcke, shal thinke that he rather thõdreth from heauen, than speaketh mannes wordes.

Numenius an heathen Philosopher, whã he had red the beginninge of this gospel, barst out in to these wordes: I praie God, I die, if this barbarous fellow, haue not comprehended in few wordes, al that our Plato prosequuteth in so manie worcdes. He called him barbarous, bicause he was an hebreu, & in his writinge leaueth traces of his mothers tounge, and foloweth not curiously the fine-

nes, & proprietes of the grefe maner of spea
kinge, but he grauted vnto him asmuch know
lege, as the most famous Philosopher, & fa-
ther of al lerned wittes, Plato had, and mo-
re shortenes in writinge, which is more cō-
mendable, in a writer of graue matters. Wri
ters of histories shew manie wōderful thīn-
ges of this Iohan, as that he was put in to
boilinge oile, & cam out againe vnhurte &c.
But it shalbe sufficient for vs to know, and
considre, that he was one of the most excel-
lent, singular, and special apostles, and there
fore a mete witnes of the Lorde Iesus.

IN THE BEGINNINGE) Kinge Dauid
inspired from aboue, teacheth in the third
psal. that to saue, pertaineth to Iehoua. The
prophete Esaie moued by the same spirite
in the. 45. chap. hath these wordes: Israel is 17.
saued in Iehoua, with a perpetual saluatiō.
In which chap. also God speakinge of him
selfe, saith thus: A iust God and one that sa-
ueth, there is none beside me. And in the
prophete Hosea, he beateth in the same, sai- 13. 4
ynge, thou shalt know no god besides me,
& there is no saueor, besides me. And in Hie
remie, he pronounceth him accursed, that 17. 5
shal trust in man, and make flesh his arme,

which wordes constraine vs to sefe saluatiō no where saue in God. But we al sefe saluation at the handes of the lorde Iesus, we al acknowlege him to be the saueor of the world We must than of necessite know him to be god, onles we wil forge, & mainteine a faith not agreynge to goddes worde. And that vndoutedly goddes Messias, whom the father æternally appointed to be the saueor of the world, is God, the holie scripture beareth witnes most plainly, that we shuld be certaine, that we swarue not from god, whā we sefe saluation in him. For the singlie pro
7. phete Dauid in the. 45 psal. where, with a notable songe he celebrateth the praises of Messias, saieth thus: Thy throne, o God is for euer. In which wordes, he giueth him not only the name of God, but also confesseth his throne to be euerlastinge. Now no throne is establisshed for euer, sauinge goddes only. Esaie in the. 9. cha. calleth him el gibbor, a stronge God, and in the same chap. he teacheth that there is no measure, nor ende of his kingdom. The prophete Hieremie, to take awaie al cauillations, nameth him expresly Iehouah, which name is neuer giuen, nor can be giuen, saue to the true God

only, the autor and fountaine of al beinge,
For theſe be his wordes: Beholde the daies 23.5.6.
comme ſaieth Iehoua, and I wil raiſe vp to
Dauid a iuſt bloſom, and a kinge ſhal raig-
ne, and do wiſely, and ſhal exequute iudge-
ment, and righteouſnes in the erth. In his
daies Iehuda ſhalbe ſaued, and Iſrael ſhal
dwel ſafely, and this is his name which thei
ſhal cal him, Iehoua our righteouſnes. And
this confirmeth the prophete Hoſea, where
god ſpeaketh thus: But I will haue pitie on
the houſe of Iuda, and wil ſaue them in Ie-
houa their God. But god the father hath ſa-
ued vs in, and by the lorde Ieſus, ſo the lor-
de Ieſus is Iehoua our god.

In the new teſtamét this matter is taught
moſt clearely. For theſe be. S. Paules wor-
des in the. 9. to the Rom. whoſe be the fa- 5.
thers, and of whom is Chriſt after the fleſh,
who is ouer al god bleſſed for euer. And in
the. 2. to the Philip. Let the ſame minde be 5.
in yon, which was alſo in Chriſt Ieſu, who
beinge in the forme of god, thought it not
robberie to be equal with god, and yet emp-
tied him ſelfe, takinge the forme of a ſeruāt
&c. Thus S. Paule teacheth, that he his not
god by vſurpation, but by nature, and that he

was, and euer is, & ſhalbe in the forme and ſtate of god, & verie god, as whan he ſaieth, that he toke the forme of a ſeruant, he meaneth, that he entred in to the ſtate of a ſeruant, & became a verie ſeruant. Some wranglinge ſpirites wreſt this place verie boldly, & vngodly. For thei ſaie, that S. Paule teacheth nomore, but that the lorde Ieſus was humble, and contente with his ſtate, and aſpired not farther, ne went aboute to climme vp iniuſtly to an æqualitee with god. But if that were the meaninge, whan S. Paule ſaieth, that beinge in the forme of God, he thought not to make him ſelfe æqual to god by robberie, he ſhuld ſignifie, that beinge in that ſtate, that he was in, he might haue ſo don, and haue preuailed. Or els what great matter had it ben, that he abſtained frō that, which once to haue gon aboute, or to haue thought vpon, had ben more thā mere madnes. Wherefore it is euident that this theire deuiſe, is the verie rauinge of ſicke braines, beſide that they ſhameleſly wringe theſe wordes out of their natural ſenſe, he thought it no robberi to be æqual with god, & make thē ſignifie, whether thei wil or no, he ment no robberie, or he went aboute no

robberie, thinkinge to make him selfe, æqual to god, in such a sense, as thei neuer knew before, nether wil abide, onles they be haled cleane out of iointe. S. Paules meaninge is this, that the lorde Iesus beinge verie God, yet couered his glorious maiestie with the shape, and state of a seruant, and humbled him selfe vnto the death of the crosse, to do vs good, which exemple he setteth before vs, to folow, and not to be ashamed to abase our selues to the welth of other. For we can neuer cast dounne our selues so much, as he did, if we considre his glorie & diuine estate, and what a thinge it is, for him, that is verie god, to becomme not only a man, but also a seruant, and not that only, but more ouer to be appointed to a most vile, and shameful death. Now the higher he was, the more liuelie his exemple is, to moue vs, & to make vs ashamed of our disdainfulnes. And therefere S. Paule speaketh of his godhead, which he had, and hath naturally, that we maie know, that his humblige camme not by force, but of his awne good wil. Where I haue turned this worde (alla) which signifieth but, in to these wordes, & yet, I haue marcked that S. Paule so vseth the word (alla) in

manie places. One ſhal ſuffice, for this time, in the. 6. ca. to the Cor. he ſpeaketh thus. For though you haue innumerable leaders in chriſt, alla, but not manie fathers, that is to ſaie, yet not manie fathers. To returne to our purpoſe. S. Paule in the. 14. cha. to the Ro. applieth this ſentence of Eſaie: Euerie knee ſ hal bow vnto me &c. to the lorde Ieſus, in theſe wordes: we muſt al be preſented before the iudgement ſeate of Chriſt. For it is writté, as truly as I liue, ſaieth the lorde, euerie knee ſhal bow vnto me &c. But it is euident that thoſe wordes ar ſpoken of Iehoua, in the prophete, & ſo muſt the lorde Ieſus be Iehoua. For thes be the wordes of that prophetie in the. 45. cha. Am not I Iehoua, & there is no god beſides me, a iuſt God, & one that ſaueth, there is none beſides me. Loke vnto me, & be ſaued al ye endes of the erth, for I am god, and there is no more, I haue ſworne by my ſelfe, the word is gon out of my mouth in righteouſnes, that euerie knee ſhal bow doune vnto me &c. Againe S. Paule in the ninth to the Ro. teacheth that the lorde Ieſus is the ſtomblinge blocke, and the ſtone where at the Iues ſhulde fal, which thinge the prophete Eſaie ſpeaketh of Iehо-

uah. For thus he writeth: you ſhal ſanctifie Iehoua, the lorde of hoſtes. And he ſhalbe a ſanctuarie, and a ſtone to ſtomble at, and a rocke to fal at, to bothe the houſes of Iſrael a ſnare, and a trappe to the indweller of Ieruſalem. Now compare Eſaie, and Paule to gether, and you ſhal ſee, that the lorde Ieſus is Iehoua, as. S. Paule colde vndreſtande the ſcriptures, who was ſure that he had goddes ſpirite. The Angel alſo in. S. Luke ſaieth, that Iohan Baptiſte ſhuld turne manie of the childré of Iſrael to the lorde their god, and that he ſhulde goe before him, in the ſpirite, and power of Elias. But the lord Ieſus him ſelfe teacheth, that Iohans office was to goe before his face, alleginge the texte of the prophete Malaki, after this ſorte in the 11. of Matheu: beholde I ſende myne Angel before thy face, which ſhal prepare thy waie before the. So muſt the lorde Ieſus be the lorde God of the Iſraelites.

But this matter is no where taught with greater clearnes, light, and grace, than in this goſpel of S. Iohan. For in the firſt parte of this his firſt chap. ſpeakinge of the true Meſſias, namely of the lord Ieſus, our vndoubted ſaueor, that our faith might ſafely reſt in

him, and that we might know it to be consonant, to the truth of goddes word, & that we make not flesh our arme, whan we putte our trust in him, he saieth, that he was euer goddes worde, vertue, and wisedom, and that he was verie god, and that al thinges were made bi him &c. here in dede our wittes ar dasseld, and amased, here arise manie thoughtes. For here two be spoken of, god I saie, & goddes worde, and the worde is said to be god, and to be with god. It semeth than to mannes hastie reason, that there be two goddes. But the truth is, that there is but one God. Wherefore some haue ben so bolde, or rather so mad, as to denie the godhead of the lorde Iesus, and to bringe him in to the ordre of creatures, and to faine him a made God, lest there shuld be two natural goddes. For they can abide no more of God, than they can comprehende with their litle wittes.

But we must considre that god is best knowen, yea only knowen to him selfe, and we must thinke him to be such, as he him selfe hath opened vnto vs, that he is, and not such as we can imagine him, or cõprehende him. Now he hath taught vs that there is one god,

the father, the ſonne, and the holie goſt. That the father is god, the ſonne is god, the holie goſt is god, and yet not three goddes, but one god. Three diſtinctions, three proprietes, and as the good fathers ſpeake, three perſones to be in the godhead, he him ſelfe hath taught vs, by his ſpecial inſtrumentes ſent by him in to the world, to teach the aſſured truth. And it foloweth not in dede here vpon, that there be three goddes. For theſe three haue one ſubſtance, (if it be lawful to vſe that terme in this matter,) one eſſence, one beinge. I graunte it ſhuld folow, that there were three goddes, if they were three ſondrie diuided ſubſtances. But now the ſubſtance and eſſence is one, and they differ not therei, they differ only, if I maie vſe this worde differ, for ar diſtincte, to helpe the vnlerned, thei differ I ſaie only, in proprietes, and perſons. This is the proprietee of the father, that he being the fountaine, and head ſpringe of al, begetteth his ſonne. This is the propriete of the ſonne, that he ſhining from the father, and iſſuyng, and ſpringing out of him, is begotten of him. This is the proprietee of the holie goſt, that he procedeth from the father, and the ſonne. If anie man wil aſ-

ke how this can be, the ſame declareth, that he wil not be ſatisfied, vntil he haue entred in to the ſecretes of god, and know al that is in god, and be as wiſe as god, and comprehend that, that is infinite, and vnmeaſurable with the ſmal compaſſe of his franticke head, and ſo in dede ſhew him ſelfe to raue, and to be more mete, to be placed in bedleem, amonge mad men, than in the companie of Chriſtianes, amonge ſobre godlie folke. Whan god hath once clearely, & certainly ſaied it, it is our parte to thincke it to be, as he hath ſaide it to be. For ſurely it maie be, and it is, whan he hath plainly ſaide it, though our reaſon can neuer reach it. And that god hath ſaid this with cleare wordes, it ſhal moſt euidently appeare out of. S. Ioannes doctrine, whan it ſhalbe weighed. For I doubte not but that we al acknowlege, that what ſo. S. Iohan ſaieth, god ſaieth. And whan we know that god hath certainly ſaid it, we wil beleue it, though it ſeme neuer ſo much repugnant to reaſon. For we refuſe not al that is repugnant to reaſon, but whan the ſame is repugnant to goddes worde, as is, not the miraculous, but the monſtruous doctrine of monckes, touching their new found miſha-

pen transſubſtãtiation. But to ſaie the truth this matter that we ſpeake of, is not ſo much repugnant to reaſon, at it is aboue the reach of reaſon.

IN THE BEGINNINGE VVAS THE VVORD.) The word was in the beginninge. By the worde the euangeliſte meaneth, the ſeconde perſon in the holie trinite, namely our lorde Ieſus Chriſt, touchinge his diuine nature, as it appeareth afterwarde, whan he ſaieth, and the word became fleſh. Here we muſt conſidre, why goddes ſonne is called a worde. Aunciant writers conſidre a worde two waies. For thei teach, that there is an outwarde worde, and an inwarde worde. The outward word is that, that ſoundeth, and paſſeth awaie. The inward worde is the cõceipte of the herte, which remaineth ſtil in the herte, whan the ſound is paſt. So than the good fathers ſaie, that god hath an outwarde worde, which is ſounded, pronounced and writté in bokes, and that he hath an inwarde worde, which floweth in dede from him, but yet remaineth ſtil within him ſelfe, where of the outwarde worde is an image, effecte, & frute. This inwarde worde euer remaininge in him, is called his ſonne, as the conceipte of

the herte, maie be called the engendred frute of the herte, and the hertes childe.

Thei thincke also that he is called the worde of god, bicause that as a worde is the image of mannes minde, and representeth it vnto vs, so the Lorde Iesus is goddes image, and most liuely representeth vnto vs, his power, his goodnes, & his wisedom. For what so euer is in the father, shineth in the sonne. Some other thincke, that the worde here is taken for this vocable a thinge, after the hebrue maner of speakinge for, as it is wel knowen, the hebrues vse (DABAR) which signifieth a word for a thinge. Whā Esaie the prophete asked Ezechias, what the ambassadors of Babilon had seen in his house, he aunswered thus: They saw al that was in myn house, lo haiah dabar, there was not a worde, that is to saie, anie one thinge, that I shewed not vnto them, in my treasures. The prophete replieth: Beholde the daies comme, that what so euer is in thy house shalbe taken awaie, and what so euer thy fathers haue laied vp in stoare vnto this daie, shalbe caried to Babilon, lo ïvather dabar, there shal not a worde remaine saieth the lorde, that is to saie, there shal not one thinge be

left behinde. The Angel also in.S. Luke whā the Virgine Marie meruailed how she shuld conceaue a childe without mānes helpe, said vnto hir, no worde shalbe impossible vnto god, that is, no thinge shalbe impossible for him to do. So than after this understandinge. S. Iohānes meaninge is, that in the beginninge there was a diuine, and heauenlie thinge with god, shining from him.

The greke vocable, logos, which .S. Iohan. vseth, hath sondrie significations, and amonge other beside vtterance of talke, it signifieth reason, and wisdom, which singificatiō, agreeth ryght wel. For Salomon calleth that thing wisdome, that was with God before the foundacion of the world was laied, and that was Amon before him, that is to saie, as the Hebreus expoune the worde, a director. For by that wisdome, God made all thinges, and doeth all thinges, as it is there expressed, by me, kinges raigne, and Princes enacte righteousnes &c.

Surely in my minde, S. Iohā hath respect to the first chap. of Genesis, and openeth the same vnto vs. For Moses saith not simply, that God made all thynges of nought, but that he spake, and made thinges, that is to

ſaie, that he made all thinges by his worde. By the worde than I vnderſtande Goddes vertue, and power, whereby he hath opened, & as it were ſet abrode him ſelfe in makynge all thinges, and in preſeruing and maintaining them in their ſtate, and finally in repairing, reſtoring, and renuing them being decaied thorough ſinne. For as a worde vttereth, and bringeth forth that, that is in the hearte, ſo by this worde, this power, & vertue of god, is vttered, brought forth, & ſette abrode, that laie hydden in God before. So that I thincke, that he is called goddes worde, both bicauſe he is gods wiſdome, & gods image, repreſentyng all that is in the father, and alſo becauſe he is the ſecrete vertue, and power of God, wherby god vttereth, ſheweth oute, and ſendeth forth, that is in hym, namely his might, and wiſedome in making all thinges, his goodnes in preſeruing them, and his mercy in declaring to mortal men his wil, and pleaſure, and in recouering, and ſauing them being loſt. Only let vs beware, that we take not this vocable (word,) groſly for a word ſounded, pronounced, or writte, which vaniſheth, and paſſeth awaie, but for an eſſential perſon ſubſiſting, and abiding

in God, and than whether we vnderſtande, that this ſecõde perſon in the holie trinite, is called goddes worde, bicauſe hé is goddes image repreſenting him, or bicauſe he floweth, and iſſueth from him, or bicauſe he is the conceipte of goddes minde, if I maie ſpeake ſo groſly of god, to helpe the rude vnderſtanding of men, or bicauſe he is goddes vertue, & power, whereby god vttereth him ſelfe, or bicauſe he is goddes wiſedom, whereby he made and gouerneth al thinges, we ſhall not doe amyſſe.

IN THE BEGINNINGE) that is before the world was made: for ſo we learne in Salomõ. Iehoua poſſeſſed me in the begining of his waie, before his workes. Meaz from thã, that is to ſaye æternally. And thã he goeth forth, meolã, frõ euer I was ſtably ſhed, from the head, before the begininges of the earth. Beein thehomoth, in not depes, that is whan the depes were not, I was cõceaued, be ein maienoth, in not foũtaines, that is whã the foũtaines were not yet ladé with waters. Before the foundacion of mountaines was layed, before the hilles I was conceaued. Yet he had not made the erth, and the outward partes of it, and the head, that is the begin-

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ning of the duſt of the world. Whan he prepared the heauens, I was there &c. hitherto we haue reherſed, the holy goſtes wordes out of Salomons prouerbes. And I thynke more ſondrye wordes can not be deuiſed to expreſſe, that Gods wiſdome, euen the Lorde Ieſus, touching his diuine nature, was with God before any creature had his being. And in dede ſith the Lord Ieſus, is gods wiſdom, thei blaſpheme God, that imagine anye tyme whan he was not: For ſo they imagine a tyme whā God was wythoute his wyſedome. And yet whan we ſaie, that goddes ſonne is goddes wiſedom, you ſhal not take vs, as though we mēt, that god is wiſe by his begotten wiſedom. For ſo ſith to be wiſe, & to be, is al one in god, it ſhuld folow, that god ſhuld haue his being by that, and from that, that he hath begotten. And ſo the ſonne ſhuld be the cauſe why god the father is. But our meaning is as far from that, as ſuch cauillars ar from honeſtie, and ſimple true dealinge. For we meane only, that the ſonne is the fathers wiſedom, bicauſe he is wiſedō iſſuyng from the father, who is wiſedom. For eche perſon is wiſedom by him ſelfe, & yet bothe together one wiſedom. For the fa

ther is not one wisedom, and the sonne ano
ther wisedom, but both haue one, & the sel-
fe same wisedom. The distinction is only,
that the father being wisedom begetteth the
sonne being also wisedom, the sonne being
wisedom is begotten of the father, & spring-
eth from him, being also wisedō. We saie
not that the father is wise, bicause he beget-
teth wisedom, but that being wisedom it sel
fe, he begetteth his sonne, who is wisedom,
& the fathers wisedom, & both be one wise
dom. To our former matter, we haue ano-
ther place of the scripture, that teacheth vs
thus to vnderstande, in the beginning. For
in the 17. chap. of this gospell, the Lorde him
selfe saieth: Glorifie me father at thi self
with the glory, which I had before the world
was with thee: he that had glorie before the
worlde was made, was, and had a beinge bee
fore the worlde was made. For that, that is
nothing, cannot haue glory while it is no-
thing. (WAS) It is euidente that. S. Iohānes
intente is in this cha. to shewe what goddes
sonne is, touchinge his substance, essence &
being. And if he had been a creature, there
had been a place of necessite, to shewe that
he was made. But he saith not that he was

made, yea he saieth, that he was alreadye, & had is being before any creature was made. And so he is exempted out of the nomber of creatures.

And these two woordes in the beginning, and was, confounde two heretikes, Cerinthus, and Arius. When Cerinthus shall swinishly graunte that the Lorde Iesus was a pure man, and nothing els; and that he had his beginning of Ioseph and Mary, we maye stopp hys mouth with this worde, in the beginning. For he that was in the beginninge was not to be begó, in the tyme of Ioseph, & Mary. When Arius shal blasphemously iangle, that he is a creature, we shal put hys rude talke to silence, with thys worde, was. For he that was alreadye in the beginning, before any thing was made, and had his beeing, beefore the creation of thinges, was neuer made. And this vocable (the word) bindeth both these heretikes together in a bondle, & throweth them down to hell. For eyther to saye, that goddes worde was not æternallye, or that Goddes worde is a creature, is to say that God was some tyme without his wisdome, and power, or to saye that God had not his wisdome, vntyll he hadde made it.

And bicause goddes wisedom, and his essence is one thinge, they see not that they affirme blindly, and madly, that god was, some times without his essence, or had not his essence, vntil he had made it. For there is no accidental thinge in god. For than he shuld be vnperfecte, and compounde. Where for his wisedom is his essence. You wil here haply saie: If goddes wisedom be him selfe, and god begat wisedom, than he begat him selfe. I aunswer that we saie, that the father begat, and begetteth wisedom in dede, and the sonne is begotten wisedom, but the sonne in that he is wisedom, is not begotten, but in that he is the sonne, and shineth from the father. When we saie that the sonne is begotté wisedom, we meane, that he is wisedom, & begotten. He is wisedom of wisedom, that is to saie the sonne, who is wisedom, is of the father, who is the same wisedom. There is no distinction or difference in their wisedom, or in their essence, but the distinction is in this, that thone begetteth, and thother is begotten, thone is the original, and thother springeth from him. Wherefore it foloweth not vpon our assertion, that god the father begat his awne wisedom, or his awne essen-

ce, but that he begat a perſon, to wit his ſonne, who is his awne wiſedom, & his awne eſſence. And it is not al one thinge to beget a perſon, who is his awne eſſence, and to beget his awne eſſence. This hole matter ſtandeth only in begetting, and in being begotte, the eſſence remaining one, and the ſame. If the ſunne beames were the ſame ſubſtance, that the ſunne is, the ſunne ſhuld not be ſaid to beget his awne ſubſtance, but to beget and ſend forth thinges, that be his awne ſubſtance, namely beames, his awne ſubſtace remaining ſtil as it was. Whiche ſubſtance is not begotten, but the beames ar begotten, and ſent forth in that they be beames, though they be the ſame ſubſtance. And the difference of the beames & the ſunne ſhuld be this only, that they ſpringe from the ſunne, and the ſunne ſendeth them forth. But to returne, where we left, it is manifeſte out of Salomon, that Goddes worde is his wiſdome. For there it is taughte, that al thinges were made by hys wiſedome, and here we are taughte, that all thynges were made by his worde. So his wiſedome, & his worde muſte be all one. And than can not his worde be a creature. For God was neuer, nor euer ſhalbe without

his wisdome, no more than he euer was or euer shal be without his essénce But the Arias make an argument wherby they thynck to ouerthrow all. That say they, that begetteth is beefore that, that is begotten, but the father begetteth, ergo he is before the sonne, that is begotten, and so the sonne was not euer. To thys first I answere, that they, which will shewe thynges vn create, by thinges crea te, shal some times shewe them selues very fooles. In mannes maters in dede he, that begetteth is before, and he that is begotten was not euer, and so amonge vs he was not euer a father, that is now a father, nether is he euer a father. And he that is not euer a father, did not euer begette. But where one is, who is euer a father, there is euer a sonne. And bicause it is euer propre to god the father, that he is euer a father, it must be euer propre to god the sonne, that he is euer a sonne. We graũte in dede that he was begotten, but we saie that he was begotten before al time without beginning, nether was he be fore he was begotten, nor was begotten, before he was. For he was euer begotten, & he euer was. Secondly I answere that the argumente is not alwayes true, in thinges crea

te, that the thinge begetting is before the thinge begotten, though it be so in mānes begetting. For lyght springeth out of the sunne, and therefore we mai say, that the sunne begetteth light, and heate issueth out of fier, & yet the sunne is not before his lighte, nor fyer before heate. But assone as the sunne is lyght is also, and assone as fier is, heate is. The sunne goeth before hys lighte, fier before heate in order of nature, not in tyme. And so we may say, that the father is before hys sonne in order, not in tyme. In order, because the sonne springeth from the father, not in time, because the father is neuer with out his sonne. But yet thei blasphemously demaunde, whether the father begatt the sonne, whan he was, or whan he was not, thinking whatsoeuer shall bee aunswered, to shewe an absurdyte. Wher, in dede, the demaund is most absurde, and peuish. For we wyl demaūde of them agayne, whether fier begette heate beefore heate is in it, or after. If they saye before, thā they graunte that fier is some time without heate, which is īpossible. For it is no fier, that hath no heate. If thei say after, thā we wil saye, as they saye, that the begettyng of heate is superfluous,

ſyth heate was there before. We cold combre them with manie life queſtions, but we delight not in ſuch thinges, as where with idle wittes ſporte their follies invaine. But briefely to them we ſay, that it is no abſurdite to affirme, that the father begetteth his ſone al ready being, bicauſe the ſonne is euer in him, and ſpringeth euer from him, no more tha it is an abſurdite to ſay, that mans mynde begetteth reaſon, bicauſe reaſon is in it and ſpringeth from it. And yet mans mind is no ſoner, than reaſon is. For the ſoule that is without reaſon, is not a mannes ſoule, but a beaſtes, and al though the ſoule haue not al waie the vſe of reaſon, thorough the defaute of the inſtrumét, as in childré, yet it is neuer without reaſon, if it be a mannes ſoule. But theſe great clerks can imagine none other begetting, but mans groſſe begetting of children. And ſo abſurdites folow not our doctrine, but their dremings. For our doctrine of gods ſonne, and of goddes begetting, is farre from the groſſe imaginacion of mans, or beaſtes fleſhlye begetting. There is nothyng in oure doctrine, but heauenly, & ſpirituall. And theſe men ar altogether drowned in fleſhe, and ſpeake nothing but fleſhe,

and fleſhly thinges.

I will rehearſe more argumétes of theirs, that the ſimple, and vnlearned be not perchance combred, and amaſed with their ſophiſtications. Other wiſe I think all their reaſons rather worthie to be buryed in perpetual ſilence and darkenes, and to be in dede ſo many blaſphemies, as they bee reaſons. For they aſke, whether God begatte his ſonne withoute conſideration, or conſideringe & willinge. If neyther conſidering, nor willig, than ſaye they, he ſuffred ſome what, that he would not. If conſidering, and willing, than his conſideration, and will wente before his begetting. But as before we may diſcouer their extreme folly, with another demaũde. For we may aſke, whether God be good, & mercifull of his owne wil, or againſt his wil. For if he be good, and mercifull of his own will, and wil goeth before all thinges, that are choſen by wil, thã there was a time or ſpace, whan God was not yet good, and merciful, but conſulted, & toke deliberation aboute thoſe thynges. Item we may demaunde of them, whether the father be God of his will, or againſt his will. If of his wil, than after theſe mens high wittes, his wil went befo

to his essence, and beeing. If againste his wil, who constrayned him? who seeth not nowe the outragious madnes, and extreme fransie of these wilde spirites. For in dede in naturall thynges no will goeth beefore, whiche wil hath place only in those thinges, that bee without the substaunce of him, that taketh deliberation. And yet bicause perchaunce al men shal not be fully satisfied with this our aunswer, we wil for their furtheraunce, and plainer deliuerance out of this maase, adde somewhat more. They shal vndrestand thathat two waies thinges, ar saide to be don with wil. One waie whan wil accompaneth, & goeth together, as we ar reasonable creatures with our wil, we ar willingly reasonable creatures, it is our wil so to be. And this waie it maie be saide, that the father begatte his sonne with his wil, and is god with his wil. For that wil accompaneth him, in that he begetteth, and in that he is god. Another waie wil importeth a disposition of beginning, as an artificer worcketh with his wil, bicause his wil is the beginning of his worcke. And after this vndrestanding of wil, God made his creatures, and begat not his sonne with such a wil. Or to speake more plainly,

we saie that God begat not his sonne, nor is God with a wil going before, or with a wil added vnto him, but with a wil æternally, & without beginning accompanying him, bicause he begat not his sonne vnwillingly, nor is god vnwillingly. Otherwise we shal speake more proprely, if we shal saie, that god begat his sonne by nature, and not by wil, that noman maie vndrestande a wil going before. Another reason the aduersaries of this diuine truthe make thus against vs. If it be true, saie they, that God begetteth, bicause the father begetteth, than by like reason this shal be true, that God begetteth not, bicause the sonne begetteth not, and so there is a God who begetteth, and a God, who begetteth not. For vndrestãding here of, ye shal know, that this word god, is a commune worde, & maie be spoken of euerie one of the diuine persones, as maie this word good. For we maie saie of the father, that he is God, of the sonne, that he is God, and of the holie gost, that he is God, as we maie saie of the father that he is good, of the sonne, that he is good, & of the holie gost, that he is good. And yet the word being commune to al three, hath this of the nature of a singular, that it is not

multiplied according to the multitude of the persones. For we saie not, that there be three goddes, and that bicause of the simplicitee, that is in the diuine nature. For these three persones be of one, & the same essence, and being, as we saide before, and therefore not three goddes, but one god, and yet the word God, is truly saide of euerie one, as is this word good, wise, omnipotent &c. Further ye shal know, that this word god, noteth a person indistinctly, not declaring, which of the persones is ment. Now than to the captious cauillation we saie, that it is true, that the father, who is god begetteth, and the sonne, who is also god begetteth not, but where they inferre, that than there is a God who begetteth, & a god who begetteth not, as though there were two goddes, we denie that vtterly. For the saiyng importeth no more, but that there be two persones, of which one begetteth, and thother begetteth not, which two persones yet be one god only. And if they wold frame their speech thus, there is a person in the diuine nature, who being god begetteth, and there is a person in the same nature, who being god begetteth not, but is begotten, they shuld marre

in dede their wittie deuise thorough plaine ſpeaking, but they ſhuld ſhew themſelues ho neſter men, in auoiding termes, that maie be two waies taken, and the craftie placing of them, wherewith vnlerned heades ar other while combred without iuſt cauſe. This luſ. tie argument than, hath made but a vaine cra ke, and we wil ioigne with another of like bra uerie. If god begat god ſaye they, ether he be gat him ſelfe god, or another god. But he be gat not him ſelfe god, for nothing beget. teth it ſelfe, nether begat he another God, for there is but one god, ergo god begat not god. The fallace of this argument ſtandeth in this worde another. For whan we ſaie, that god begat god, we meane that god the father begat his ſonne before al time, who is the ſelfe ſame god with him. And we mea ne not that he begat another god. He begat another perſon, who is god in dede, but not another god. For in that he is god, he is the ſame god with the father, in that he is a per. ſon begotten, he is diſtincte from the father. In their godhead there is no difference, in their perſones there is a diſtinction, and tho ne is not that thother is in perſon. For thone is a father, & begetteth, and thother is a ſon

ne, and is begotten. And the father, who begetteth, is not the ſonne, who is begotté, nor the ſonne, who is begotté, is the father, who begetteth. In al other thinges beſides this relation, and determinatiue propriete, they ar one. One in eſſence, one in godhead, one in power, one in wiſedom &c. Wherefore I truſt their ſophiſtrie in this point alſo ſhal do no great hurte hereafter, which they repete againe, and ſette forth in theſe coulors: If god begat god, ether he begat god which is god the father, or god which is not god the father. If he begat god, which is god the father, than god the father is begotten, which is an vntruthe, if he begat a god, which is not god the father, than there is a god, which is not God the father. To this if ye ſhal anſwer, that God the father begat God the ſonne, who is not God the father, but only God the ſonne, ye ſhal ſhortely ſtoppe their blaſphemous mouthes. Where they ſaie in their concluſion, than there is a God, which is not God the father, they ſhuld ſaie, than there is a perſon, which is God, and yet is not God the father. And that is true, for he is God the ſonne. But where is than their thicke myſtet is it not quite vainiſhed awaie? For who de-

nieth that there is another perſon, and that the ſame perſon is god? And yet it foloweth not there vpon, that there is another God. For though the ſonne can not be the father, yet he maie be, and is the ſame God. For he is not diſtincte from the father in godhead, but in ſonnehead, that is to ſaie, in that he is his ſonne. But we muſt diſcloſe the deceaueablenes of more of their argumentes, that the ſimple maie be the leſſe deluded by thé. Thus they reaſon: Nothing receaueth anie thinge ſaue that it hath not. But whatſoeuer is begotten receaueth being of him, who begetteth, ergo whatſoeuer is begotten, before it is begotten, hath no being. This reaſon is much like one declared before, but I reherſe it, bicauſe in ſome parte it is more craftely couched. We ſaie than that whatſo receaueth a thinge, hath it in dede from another, but it ſhal not folow therefore, that he hath not ſimply. For it maie be that he neuer begāne to receaue that thinge. So the ſonne of God hath in dede his being from the father, but he hath that being from him æternally with out beginning. And therefore it can not be ſaide, that before he was begotten, he had not anie being, or that he can not receaue a

thinge onles he haue it not. For he was neuer vnbegotten, & that he receaueth, he euer hath had. And yet he is ſaid to receaue it, bicauſe he ſpringeth from another, and not bicauſe he once begane to receaue it, ſith he had it euer without beginning, in that he ſpringeth, and hath ſproung euer from the father without beginning. But heare now another ſophiſtical cauillation: The father only is god, ergo the ſonne is not God. Aunſwer that the excluſiue word only remoueth nothing els from companie, and participatiō, ſauing that, that is of another nature, than that thing is, where of it is ſpoken. But the ſonne is not of another nature, than the father is of. Wherefore whan it is ſaid the father only is God, the ſonne is not excluded. For as the ſcole men ſpeake, the ſonne is not aliud a patre, another thing in ſubſtance, and eſſence, than the father is, but alius, that is to ſaie another perſon. So the father is only god, is aſmuch to ſaie, as none other thing in eſſence, is God. But the ſonne is the ſame with the father in eſſence, and therefore he is not barred from being God, whan it is ſaid, that the father only is God, nomore than the father is barred from being lord, whan S.

Paule ſaieth to the Cor. we haue one lord Ie ſus Chriſt. Thus now repulſed, they comme to this argument: If in the diuine nature there be three perſonnes really diſtincte, than, ſaie they, the diuine nature is not ſimple, but compounde. hereunto we ſaie, that the perſon, and the diuine ſubſtance differre not really, but in reaſon only, and therefore there is no compoſition. When I ſaie, that the perſon, and the diuine ſubſtance differre not really, but in reaſon, I meane that the perſon is the diuine ſubſtance in dede, but we vndreſtand ſome what in this word perſon, that we vndreſtand not in this word ſubſtance, or eſſence. For in the word perſon, we vndreſtand a relation together with the ſubſtãce, & eſſence. We vndreſtand I ſaie, that the diuine eſſence in one reſpecte is a father, & begetteth, in that it is a father, and in another reſpecte is a ſonne, and is begotten, in that it is a ſonne, and ſo forth. So the perſon, and the diuine ſubſtance, though compared together they differ not really, yet they differ in reaſon, and vndreſtãding, for aſmuch as the one importeth a relation, & reſpecte in the godhead, and thother doeth not. For this word ſubſtance, or eſſence is abſolute, and

conteineth in it no relation, or reſpecte to another, as the word perſon doeth. But we ſaie, that the perſon compared to his correlatiue, that is to ſaie, to the perſon that aunſwereth to it on thother ſide, as the father compared to the ſonne, maketh a real diſtinction. For the father in that he is a father, is not that, that the ſonne is, in that he is the ſonne, & the ſonne in that he is the ſonne, is not that, that the father is, in that he is the father. Theſe perſones than ar really diſtincte one from another, ſo that thone is not, ne can be that thother is, but the ſubſtance, and eſſence of them is al one, and the ſame, and they differ not therein, but ar diſtincte in perſonalite, which perſonalite maketh no compoſition For, to imagine ſome exemple, where the thing being ſingular, hath no exemple, if it were ſo that vndreſtanding, reaſon, and loue were the ſame ſubſtance in the ſoule, & that reaſon did ſpring from vndreſtanding as from his father, and loue did procede out of reaſon, the ſoule ſhuld not therefore be compound, but ſimple. For we ſhuld be leſſe conſtrained to ſaie, that the ſoule were compound of thoſe three, being one ſubſtãce, and diſtincte only in proprietes, than we

be now conſtrained to ſaie, that the ſoule is compounde of them, though they be not one ſubſtance with hir. And yet no man ſaieth now, that the ſoule is compound of vndreſtading, reaſon, and loue, much leſſe it ſhuld be compound, if theſe three were one, & the ſame ſubſtance with hir. Some perchaunce wil ſaie, that I bid men imagine a thing that can not be in our nature. But let them conſidre, that I bid them imagine it only to helpe vndreſtanding. Againe I ſaie that euen this, that it can not be amonge vs ſtandeth not in the impoſsibilite of the thinge, but in the weakenes, and imperfection of our nature. But in the diuine nature there is no weakenes, or imperfection, and therefore in it, not only it maie be, but alſo it is. In dede we ſaie not, that it is ſo in the diuine nature, bicauſe it maie beſo, but bicauſe the truthe of the ſcripture compelleth vs to thinke, and beleue, that it is ſo. For the ſcripture teacheth, that there is one god, the firſt beginning, and original of al thiges, infinite, æterne, almighty, and perfecte in euerie point, whoſe ſubſtance and eſſence therefore muſt nedes be ſimple, and vncompound. For whatſoeuer is compound, is later than the thinges, whe-

re of it is compounde. For that, that is ſimple, is in it ſelfe firſt, before anie thinge be added vnto it. But nothing is before that, that is firſt ſimply. Sith than that God is the firſt beginning, he is not compound. And yet in this moſt ſimple, and vncompound eſſence, the ſcripture, as it ſhal appeare hereafter, teacheth moſt euidently, that there be three proprietes, three incommunicable, & diſtincte perſones. Now put al this together, and you ſhal find it moſt true, that we haue ſaide, howſoeuer mannes weake capacite is amaſed with the highnes of the myſterie. Where our aduerſaries in England, make a great matter of this, that the ſcripture hath not this word the godhead of Chriſt, I thincke it vnworthie to be aunſwered. For ſith the ſcripture teacheth, that he is God, it teacheth his godhead plaily enough, onles they wil imagine a God without godhead. The ſcripture hath not this word, the manhode of Adam, and yet they can eſpie that he had manhode, ſith he was a man, without an expreſſe worde of the ſcripture. What maketh them ſo mad than, as to triumphe, that the ſcripture hath not this word, the godhead of Chriſt, ſith it teacheth that he is God. For teaching

that he is God, it teacheth, that he hath al that belongeth to god, and cheifly that, without which, he can not be god. But we wil leaue these men a whyle, if they be men, and here make an end of this lecture. Let these words of the Euangelist my brethren, which at this time we haue treated, sinke depelye into your hertes, which weighe downe so greate heresies, and teache vs so excellent, and so diuine thinges, as the angels cā not attaine vnto. Let vs cōsider, how great goodnesse of god this is, that he hath vouchsafed to open vnto vs, the moste reuerende temple of his diuine maiestie, and lette vs prayse hys holy name therfore, and bee thancke full.

The second READING.

AND THE VVORD VVAS VVYTH GOD.) Before the worlde was made there was nether time, nor place. And therfore the worde beeing a thyng subsistig in the beginning, before any thing was made, could be no where, but with god, and in God. For than ther was nothing, but God.

And so he muſt nedes be of the ſame ſubſtã ce, that God is of. For if he were not of the ſame ſubſtance, and yet was in the begining, that is to ſay euer a thing ſubſiſtinge with god, than the proprietes of god, ſhoulde be taken away. The proprietes of God ar to be infinite, and to be omnipotent, and perfecte. But if they were two ſondrie diuided ſubſtã ces, neyther of them ſhoulde be infinite, nor omnipotent, nor perfecte. For where the one were the other ſhold not be, nor where the power of the one, the power of the other, & that thone had, thother ſhuld want. Their ſubſtance than of neceſsite, muſte be one, & the ſame, and yet theſe words ſhewe manifeſtly a diſtinctiõ in the godhead. For it were a great abſurdite, to ſai, the worde was with God, if there wer no maner of differéce bet wene God, and the word. For who cã ſay of one thing, hauing no maner of difference, that that thing hath a thyng wyth it. Who canne ſaye without abſurdite, in ſuche a ringe there is a diamonde, & in the diamõde, or with the diamonde, there is a diamõd, ſpeaking of one only diamond. Thus we may ſay, in ſuch a ring there is a diamond, & in the diamonde a point, a raſe, or a vertue

to take awaye the power of the adamant ſtone: for there is ſome difference betwene the point, the raſe, and the vertue, and the diamonde it ſelfe. So than whan we ſay, a thing is with a thing, there is a difference betwene the thing, with which it is, and the thing that is with it. Theſe words therfore forceably ouerthrowe another hæreſie, namely the hæreſie of Sabellius, who affirmed, that there was no diſtinctiō of perſons in the godhead. And that theſe wordes the father, the ſone, and the holy goſt were only ſondrie titles, and names geuen to one perſon, as one and the ſelfe ſame man may ſome times be called tall, ſome times fayre, and ſome times valiant &c. So he mingled and confounded al together, teachynge that God the father was ſome times called the father, ſome times the ſonne, & ſome times the holy goſt, bicauſe he ſondrie waies, and after ſondrie facions reueled him ſelfe.

But we holde leaning to the euident trueth of Gods worde, theſe three diſtinctions, theſe three ſondrie perſons, vnmingled, and vnconfounded, ſo that the father is not the ſonne, nor the ſonne the holy goſt, or the father. As in the ſunne that ſhineth ouer vs,

we ſee three thinges vnconfounded, and vnmingled. For we conſider the ſunne by it ſelfe, the lighte by it ſelfe, and the heate by it ſelfe. The light is not the ſunne, nor the heate the light, but they be three diſtinct thinges. I ſay not this, as though the material ſunne could ſufficiétly expreſſe the thinges of the godhead. For no creature can expres that myſtery. Yea no corporal thyng can expreſſe a ſpirituall, and mindly thynge. But I ſpeake it to ſhewe you ſome waye, for the ſtayég of vnquiet heades, that ſódrie thynges maye be in one vnconfounded, and vnmingled, that is, euerye one abiding ſtill in his propre nature. Now that theſe three diſtinctions be in the godhead I wil briefliye ſhewe you out of gods worde. And firſte I wil begine wyth the holy goſte. In the. 14. of thys goſpell, the Lorde him ſelfe ſayeth: I will entreate the father, and he ſhal geue you another comforter. This word another, noteth ſome difference and diſtinction betwene the ſonne, & the holy goſt. For it can not be ſayd of one, and the ſame hauīg no maner differéce, that he is another beſydes him ſelfe. Agayne ſpeaking of the holy goſt in the. 16. chap. he ſhal receaue, ſayeth the Lordé Ieſus, of my-

ne, and ſhal ſhew forth vnto you.

Theſe wordes alſo declare a plain diſtinction betwene the ſonne, and the holie goſt. For he coulde not haue ſayed, he ſhall take of myne, if there had not been a differéce or to ſpeake better, a diſtinction betwene hym that taketh, and him, from whom he taketh.

Nowe a diſtinction both betwene the ſóne and the holy goſt, and alſo betwene the father, and the holy goſt, may be eaſely & plainly gathered out of theſe words: Whan the cómforter ſhall come, whom I wil ſende vnto you from the father, the ſpirite of trueth, which procedeth from the father, he ſhal witnes of me. For ther is ſome difference betwene him that ſendeth, and him that is ſent, and there is ſome difference betwene him that procedeth, and him from whom he procedeth. And that there is a diſtinction betwene the father, and the ſóne theſe wordes of the Lorde Ieſus teach vs ſufficiently, I & the father HENESMEN, ar one. For the plural nombre noteth two. If there had been no diſtinction betwene the father, and the ſonne, he ſholde haue ſaid, I and the father am one, and not ar one. Theſe wordes alſo that we haue in hande, the worde was with God,

proue the ſame inceuitably, as I haue ſaid. The aunciant lerned fathers haue proued vnto vs a diſtinction of perſones in the godhead out of the old teſtament, that noman ſhuld thinke this matter no be new. For to paſſe ouer other, S. Hilarie writeth thus vpō theſe wordes of Moſes: And God ſaid: Let vs make man after our image: I aſke now, ſaieth he, whether ye thincke that God ſpake this to him ſelfe, or whether you vndreſtand that theſe wordes were ſpoken to another. If ye ſaie, that God was alone, and ſpake them alone, you ſhalbe confuted by his awne voice, ſaiyng, let vs make, and after our image. For the profeſsion of companie, hath taken awaie the vndreſtanding of ſingularitee, & ſolitarenes, that is to ſaie, ſuffreth him not to be alone. For he that is alone can haue no companie, nether the lonenes of him, that is ſolitarie admitteth this word, let vs make, ne ther wold he ſaie, to one ſondred frō him, and of another nature, after our image. The Iues ſeke ſuch miſerable ſhiftes to auoid this place, as maie confirme a chriſtiane mānes faith. For ſome ſaie that God ſpake thoſe wordes to the angels, ſome to the erth, whereby they madly make the erth, and the

angels creators with God. Some other saie, that God spake to him selfe, but vsed the plural nombre after the maner of princes. This shift is more probable in dede, but it is grouded vpon a life vntruth. For this maner of speaking in the plural nombre which kinges, and princes now vse, is a late inuention, vnknowen to Moseis time, and cãme no doubte, at the beginning of this, that kinges wold not seme to do al thinges by them selues, but with their counsel ioigned vnto them, lest they shuld seme to be led with their awne lust only. But this caution, or modestie, or countrefaiting of modestie, can haue no place in God. Wherefore this engine is to weake, to wring the place out of our handes.

Here I must warne you of another error, that whan you heare that the worde is with God, and springeth out of God the father, ye imagine not, that he departeth and is diuided from the father, and is a substance a part. For our former exemple of the sunne maye teache you that, that is not of necessite. For lighte is with the sunne, and issueth out of the sunne, and yet departeth not, ne is diuided from the sunne. And though no exemple could shadow the matter vnto vs, yet

the trueth is, that Goddes ſonne is ſo with God, and ſo begotten of God, and ſo ſpringeth from God, that he abydeth ſtill in God. For Goddes nature admitteth no diuiſion.

AND THE WORD WAS GOD.) As the ſentence before ſheweth a diſtinction betwene God the father, and the ſonne in their perſons, ſo this teacheth an vnitie in ſubſtance and eſſence. For ſith there is but one God, the ſonne being God, as S. Iohan clearely teacheth, that we might bee ſure of the ſonnes diuinite, he muſt nedes be of the ſame ſubſtãce, that the father is of. Els ether there ſhould be ſondrie gods, or the ſonne ſhoulde not be naturally God. But the wordes that goe before, and theſe wordes, & the words that folow, which aſsigne to the ſonne the making of all thinges, proue that he is naturally god. For what is æternall, & without beginning, but god? what was with god before the world was made, that was not God? how coulde Iohan ſpeakinge of the nature of a thing, that was in the beginning, affirme it to be God, onles it were God? And what ſubſtance could there be before any thing was made, that was nether Gods ſubſtance, nor a creature. For what ſo is not a

creature, and yet hath a being, is surely god? And whereby were al thinges made but by god? For Esaie teacheth that god vsed no minister in making the worlde, whan he saieth, I alone extended the heauens by my selfe. But he made al thinges by hys sonne, therefore his sonne muste be him selfe, that is to saye, of the same substance, essence, & being. And that there can not be two gods, we haue alreadi proued by gods proprietes, & all the scripture constantly affirmeth the same. But it is moste vehemétly taughte in these wordes of Esaie: is there a god besyde me? Before me there was no god framed, nor shalbe after me. The sonne than beyng naturally god, must nedes be of the same substance and essence that the father is of, & so though the father be naturally god, the sonne naturally god &c. yet there bee not three goddes, but one god, because the substance of those three is one. These wordes also, the worde was god, choke another hæresie in my opinion more subtile than the hæresie of Arius. For Paulus Samosatenus and his scolars graunte that the worde was euer with god, but by the worde they vnderstand not a substance, a substing essence, but

only gods purpose which he had æternally to make the world, and to make him a sonne out of the virgin Mary, that shoulde bee a most excellent man, and the sauecour of the worlde. But how can a bare purpose to doe thinges bee called god, whan it hath no subsisting and abiding nature, as thei imagine? Further these wretches see not that by their strange and worse than Platonical imagination, thei make trees, and stones and wormes æqual to goddes sonne in æternite. For they were euer in gods purpose. And yet I thinke they wil sticke some what to call them goddes, as the worde is called god.

But though thys sentence of S. Iohan be sufficient to holde their noses to the grinde stone, yet take that with you also that is written in the. 17. chap. of this worke, glorifie me father with the glory which I had before the worlde was with thee.

What glorie coulde an onely purpose without substance haue before the world was with god? Yea how could he be, before the world, if he were in gods purpose only? For so was the worlde euer with god. How could he reioyce before him whan nothing was yet made, as Salomon teacheth, if he

were than but in hys purpoſe and had no be ing? Nether could this be truly ſayed, before Abraham was, I am, if he wer in the begin ning, but onely in goddes purpoſe, to be ma de after ward, for ſo was Abraham euer in gods purpoſe.

For god beginneth not newe counſels, and purpoſes. But his purpoſes are æternal, and altogether, and he nedeth not time to deuiſe and purpoſe one thing after another, which is mannes weakneſſe. For he ſeeth all that he wil doe at once with one ſight, whi che if we coulde doe, we would not take one counſell after another. But oure weakneſ ſe compelleth vs ſo to doe, whiche is farre from god, and therefore al his purpoſes be in him together and at once. But ſith his ſon he was in him before Abraham, it muſte ne des be, that he was other wiſe in him, than in purpoſe only.

And in dede he that is euer in ſubſtance and beeinge, maye well be ſaied to bee befo re him, that was onely euer in purpoſe, and not in his ſubſtance, and verie beeing. If the ſe wilde heades did take goddes purpoſe for his wiſedom flowing from him, and for a perſon ſubſiſting and abiding in him, whe-

re by al thinges were made in the begining, and al thinges decreed before the begining, they ſhuld agree with vs, and with the truth But they imagine a purpoſe in God not hauing ſubſtance in him, but that in time ſhuld haue ſubſtance in the world. And ſo they catch after a ſhadow, and embrace their awne imagination, and dandle it vpon their knees in ſtede of the truth, not regardig how much the holie ſcripture is repugnāt to their dreame.

THIS VVAS IN THE BEGINNINGE VVITH GOD.) The Grekes haue a prouerbe that the thing that is faire, and goodly maye bee repeted once or twiſe. Saincte Iohan repeteth the verye thinge, that he ſpake before. And thys he doeth not ſuperfluouſlye, but vpon greate purpoſe. For he wil depelye printe in to vs, that Goddes worde is æternal, withoute beginninge, and no creature. As if he would ſay, thinke not that this fel from me inconſideratly whan I ſaied the worde was in the beginninge, and ſaied not that it was made. For, that you may be aſſured for euer of my meaning, and of the trueth of the matter, I ſaye to you againe, that the worde was in the beginning, and had his

being before any thing was made. That the word I say was æternallye with God, and is no creature. For it was euer with God, and had euer his being. This is the diligence of our holy writers, that whan a thing is of greatweight, and importance thei will beate it in twise, that it maye sticke the faster.

AL THINGES) he hath shewed vs the substance, essence and being of the lorde Iesus concerning his diuine nature, nowe he teacheth vs to know him by his workes. For he sayth that al thinges were made by him. And if all things wer made by him, than he must nedes be God. For God him self saieth in the. 44. of Esaie, I am Iehoua the maker of al thinges, I only extende the heauens & stretche forth the earth by my self. But the Prophete Dauid saieth, that the heauens wer made, and stablished by Goddes worde & this place testifieth, that al thinges were made by it, so Goddes worde must nedes be god, forasmuche as God made al thinges alone by him selfe, and yet by his worde.

Here we must beware of sondrie corrupters of the scripture. For some peuishly, and dronkenlye affirme, that. S. Iohan speaketh of God the father, when he saith that al thin

ges were made by him, becauſe the Greke pronowne is indifferét to be interpreted by it or by him, the word (logos) being the maſculine gender. But how weriſhe a thing were this, and howe farre beſide the purpoſe, if going about to teache what we ſhold thinke of Gods ſonne & of his nature, he ſhould write thus: Goddes ſonne was in the beginning with God, & was God, he was in the beginning with God, and al thinges were made by him, that is to ſaye by God the father, what were this to his purpoſe, which is to ſhewe vs what goddes ſóne is, if he ſhould tell vs that god the father made al thinges? But S. Paule ſhal make theſe dreamers to bluſhe, and defeate them of theire miſerable ſhifte, to the ſighte of very children. For to the Coloſsians, he writeth thus: Geuinge thankes to the father, who hath made vs mete to be partakers of the lott of the ſainctes in lighte, who hath deliuered vs oute of the power of darknes, and remoued vs into the kingdome of his beloued ſonne, by whom we haue redemption thorowe his blood, remiſsion of ſinnes, which is the image of the inuiſible god, the firſt begotten of euery creature. For in him or by him wer all thinges

made, thinges in heauē and thinges in earth. Therfore, saieth sainct Paule, he is the first begotten of al creatures, because all thinges were made by him. These wordes can not bee wrested, but that they shal teache that all things were made by the diuine nature of the Lorde Iesus, and so they shall serue to shewe plainly. S. Iohans meaning, beside that the threed of his purpose leadeth vs thereunto.

The Arians as falsly, but more subtillye saie, that God made all thinges by the worde in dede, but that he made them by it, as by an instrumente, and minister. But they see not, that so they blaspheme both god the father, and his sonne. If god coulde not make the worlde but by an instrumente, and minister, his power is pinched, and cutte shorte. And if the worde were but an instrumente onely, & minister of anothers wil, the glorie therof is greatly diminished. We say therfore that god the father made the world by his word working æqually together with him.

The good fathers haue laboured to teache vs this matter by similitudes, as heate, say they, worketh together with the fier, and odour with a flower. Howbeit they confesse

that no similitude taken out of thinges create, canne sufficientlye expresse the thinge. But thoughe no earthly thing cane expresse the matter, of the thinge we are sure, namelye that the sonne worketh together æqualye with the father, and that God vsed no ministrer in makinge of the world. For our lorde sayeth, my father hetherto worketh and I worke, & whatsoeuer he dooeth, that dooeth the sonne like wise.

And that god vsed no instrument, or ministrer in makig thinges, he him selfe teacheth in Esaie, as I haue shewed you, by these words (any leuadi,) I alone extende the heauens &c. and MEITTI, of my selfe, or by my selfe. Thus whan we say god the father made all thinges, we exclud not the sonne, and whan we say al things wer made by the sonne, we exclude not the father, and the holy gost, but meane that they wroughte, and euer worke æqually together.

And where the Arians bid vs marke that whan the scriptures speake of the sonne in making, and working, thei vse this worde by whom, and not of whom, we aunswere that the scriptures speaking of the fathers woorkinge, vse also this worde by whom. God is

faythfull saieth S. Paul. 1. Corin. 1, by whom you are called to the felowshyp of his sõne. And to the Rom. 11. for of him and by him, and in to hym are all thinges. To the Heb. 2. also: it besemed him for whom are all thinges, and by whom are al thinges &c. And (of whom) is also applyed to the sonne, as in the 4. to the Ephe. That we maye growe into him which is the head, of whom the hole body being coupled, and ioyned &c. But some will say, that. S. Paul speaketh not there of making of creatures, but of making of his congregation. I aunswer that it is no lesse worke of Gods omnipotency to make a spiritual man, and a good man, than to make a man, yea. S. Augustine saieth that it is a greater thing. And if the lord Iesus be the author of goodnes in mā, that is to say of that, that is best in mā, than is he able inough to be the authour of that, that is lower, and requireth les power to be made. So I conclude that he is the maker, and worker of thinges, not as an instrumente, but as an author of whom, and by whom thinges procede. And than I propone this argumente to oure newe Arians, that, that maketh things, is of another nature, than the thinges that bee made, But

Goddes ſonne made al things, ſo is he of a-
nother nature than the thinges, which he ma-
de. And if he be of another nature, than ma-
de thinges be of, he is God For whatſoeuer
is not made, nor of the nature of things ma-
de, is God. For there be no more in the worl
de nor without the worlde, but God & thin-
ges made. And whatſoeuer is not made, and
yet is, is God.

AND VVITH OVTE IT NOTHING VVAS MADE THAT VVAS MADE.) Thus theſe ſentence muſt holy goe together. For they that fnytte the laſt part to the nexte ſentence thus: that was made in it was life, they are faine to vſe a newe figure of ſpeche, and in dede to corrupte the ſcripture, ſaying that in it was life, is aſmuche to ſay, as it li-
ueth in it. But to liue in Goddes worde, and life to be in Gods worde, wil not ſo eaſely be made al one. And as for the repetition of the ſame woordes, it is no rare thing in He-
brewe writers.

To our purpoſe, whā S. Iohan ſaieth that nothing was made withoute it, he ſaieth the very ſame thing that he ſaied, whan he ſaid, that al al thinges were made by it, and yet he doeth nothinge vainly but this repetition in

other wordes, is very neceſſarie, and verye profitable for vs, and geueth vs a ſtrõge weapon againſte al cauillations. For in cõmũ ſpeche this worde (all) comprehendeth not alwaies euerything particularlye. Whan S. Luke ſaith, they were al filled with anger in the ſinagoge of Nazareth, he meaneth not euerye one none except. For ſome loued, & fauoured him in that companye. Sainct Iohan than hath done diligentlye, and wiſelye, and happelye for vs, that he was not contente, onelye to ſaye al thinges were made by it, namelye by the worde, but with a repetition wold vtter the matter againe with ſude wordes, as leaue no maner of colour to wranglers. Nether woulde he vſe the worde (OVDEN) whiche ſignifieth nothinge, but ſpeake more ſtraightlye in my opinion, ſaying OVDEHEN, neither one thynge, as if he woulde ſay, not ſo muche as any one thig, thoughe it be neuer ſo litle. The like diligence & wiſdome was in S. Paule ſpeakinge of the ſame matter. For he thought it not inough to ſaye all thigs wer made by the lord Ieſus, but commeth afterwarde exquiſitely and almoſt ſcrupulouſly to diuiſions, & particularytees ſaying, whether they be thinges

in erth, or thinges in heauen, and ſo forth. Now than heare my reaſon: If nothinge were made without hym, than he hym ſelf was not made, onles you will raue, and ſaye that he is nothinge, or that he made hym ſelfe, ſith he is ſome thyng. But he that made all thinges, can not be nothing, neyther coulde he make him ſelfe before he was. And he that is already, is not to be made. It is playne than that he was neuer made. And if he wer neuer made, but did make all thinges, than is he certainlye God.

But let the Arians goe a whyle, and lette vs conſider another thinge in the wordes. If al thynges were made by hym than all thynges are in his power. Wherof than ſhoulde we be afraide, while we maintaine his cauſe, and labor to ſerue him? For no tiranne, no creature in the world can hurte vs, nor once moue againſt vs, other wyſe than pleaſeth him. For they are all his, he made them, and therfore they are al vnder hys power. Let vs than caſt awaye al feare, and be of good courage, rage the worlde neuer ſo muche. For al thynges muſte ſtoupe to hym, and fall downe flatte before hym, that made them, who hath loued vs, and made vs his brethren, and

bought vs to be Gods peculiar people wyth the price of his moſt holy blood. To hym therfore geue all honor, glory, and prayſe for euer. AMEN.

The thirde READINGE.

SAinct Iohan as it were with Aegels winges mounting farre aboue the erth, and farre aboue the heauens to, and admitted into the moſt ſecrete cloſette of the diuine maieſtie, ſendeth forth from thence ſuch lightninges and thonderinges, as beate downe, confounde, conſume, & vtterly waſt away all the forces, imaginatiõs, and diuiſes, of mans carnal witte, and yet lighten, make cleare, and confort the vnderſtandinge of the godly being reformed by Gods ſprite. For firſt he ſoundeth from heauen that god hath a worde, ſignifyinge the diuine nature of the lord Ieſus. And here forthwith Arius ſetteth vp his hornes, and becauſe he can not frame his witte according to the worde, he goeth about to frame the worde according to his witte, as the men of Leſbos had

ſquires and rules of leade, and whan they coulde not make their hard ſtones agree to their ſquiers, they woulde ſtretche oute their ſquiers, and make them agree to the ſtones. I graunt, ſaieth Arius that god hath a worde, that is of moſte excellente nature, but this worde God made, and there was a time whā the worde was not. Againſt this deuiſe of mans peuiſhe head .S. Iohan thondreth and lightneth, declaring that the worde was in the beginning. Now of the beginning ther is no beginning before, for that were not the beginning proprely and in dede, that had a beginning, but that, that ſhuld be the beginning of it. But leſt any ſhold ſay that beginninge ſome times ſignifieth order, and not excluding of time, as whan Moſes ſaith in the beginning God made heauen, & earth &c. there lieth another thonderbolte in the worde, was, for thereby is ſignified that the worde had his being in the beginning, and was neuer made.

Sabellius than, and the patripaſsians, ſtep pe foorth, and they ſai that the word was in the beginning in dede, and had euer his being. For there is no maner of difference or diſtinction betwene God the father, and the

worde. But S. Iohan consumeth these heretikes with the lightning of this sentence, and the worde was with God. For there is a distinction betwene god, and that, that is wyth him. Paulus Samosatenus thinketh to perce the heauens, and is lifted vp aboue the cloudes with the winges of pride, and saieth that the worde signifieth goddes purpose only to doe thinges without any subsisting and abiding nature. But S. Iohan with this shotte driueth him down vnto hel, whan he saieth the worde was God. For a bare purpose hauing no substance cannot be god, ne said to be god. Than our most diuine euangelist, that al the world may lerne the diuinite of the word by his works, saith, that al things wer made by the word. Here the Arians againe swete, vexe, and torment them selues, wrigling in and out, and at the last they brea ke forth into opé blasphemye, and saye that God made the worlde by the worde, as by an instrument.

But S. Iohan vttering the same sentence againe with other wordes, namely with these, and without it was made nothing, stoppeth their breath. For if God made the worl de by an instrument, and without the worde

nothi g was made, than the instrument was not m de without it, if the instrumen wer any th ng. And so he was not made without him selfe. But he could not helpe to make him selfe before he was. And he that is already, hath no nede to be made. But S Iohã leaueth them not so, but stil hurleth fierie flashes against their faces. For with greate grace and power he saieth, in it was lyfe. From whom procedeth life, but from the true god onely, of whom it is notablye and singularly saied, with the is the veine of life. And againe, in him we liue, moue and haue our being.

We may than wel make these reasons: if Gods sonne being naturallye life, geueth life to al thinges by participation of him selfe, he is another thinge than the thinges that liue by his presence. And he that is another thing naturally than a creature, how is not he God? Againe if the sonne be a creature, how quickneth he al things & how doeth. S. Paule assigne that to god as properly, and peculiarly pertainig vnto him, whan he saieth to Timothee, I charge the in the sight of god, who quik neth all thinges. If the sonne be a creature and geueth life to all thinges, then a

creature geueth life to it ſelfe. And ſo there ſhal no principall, and peculiar thing be in God aboue a creature. A creature alſo ſhall haue no nede of god for life, ſith it geueth it ſelfe life. But a creature euer hath nede of the creator, ſo the ſonne is not a creature, ſith he is life by him ſelfe.

Now let vs returne to our texte. In it was life ſaieth S. Iohan. For not onely al thinges were made by goddes woorde of nothing, but alſo al thinges are preſerued in their ſtate by goddes woorde, that thei turne not to nothinge againe. For vndoubtedly al thinges ſhuld decaie and turne againe to their firſt nothinge, if goddes ſonne did not inſpire in to them life, vigor and force of continuance. And this parte of goddes worcke, whereby al thinges continue in their ſtate, is no leſſe to be wondred at, than the makinge of thinges. For where as al thinges made, & hauinge a beginninge tende to an ende, by arte, and conninge, he hath giuen them a certaine immortalitee, and perpetual continuance. For he hath putte in to thinges ſuch life, vigor, and force of engendringe, that by ſucceſsion thinges that ſeme to be of a verie ſhorte continuance, haue continued manie

thousande yeres, and shal cõtinue to the ende, that he hath appointed. In the contemplation of this power of goddes sonne, it is more conuenient, and more profitable for vs to tarie longe, and to be fixed, than in the contemplation of his diuine substance, essence and beinge, which thorough the excedinge brightnes of it daseleth our weake eyes, and is in dede vnto our measured wittes incomprehensible, and therefore rather to be humbly worshipped, than curiously sought out.

AND THE LIFE VVAS THE LIGHT OF MEN.) This sentéce is sondrie wise expounned. For some thinke that the meaninge is, that the life which goddes sonne giueth to creatures shulde be a light to mé to shew them goddes sonne. Some take the worde, life, for goddes sonne him selfe, as if. S. Iohan shulde saie, that goddes sonne, who is verie life, is the light of men. Some other gather this sentence, that the life that goddes sonne giueth to men, is adorned with vnderstandinge and reason, and aduaũced thereunto, whereby they excelle al other erthlie creatures. And these two later expositions though they varie some what in expressinge

the matter, yet comme to this ende, that gods ſonne is the autor of vndreſtandinge, & reaſon in men. Which is a ſounde, and a true ſenſe, and maie be moſt certainly gathered out of the wordes folowinge, namely theſe, that was the true light, that lighteneth euerie mā &c. This much thā maie eaſely be drawen out of this ſentence, that goddes ſonne beinge the author of vndreſtandinge, is verie god. For the prophete Eſaie in the. 28 ca. ſpeakinge of the houſbandmannes tillinge of the grounde, and of his connige in threſhinge, for he threſheth not out his wheate, cumine, and fetches with one inſtrument, in the ende vſeth theſe wordes: euen this proceded from Iehoua tſebaoth. And if none other but Iehoua tſebaoth were author of that conninge and diſcretion, than he that is author of al vnderſtanding, & reaſon muſt nedes be Iehoua Tſebaoth. And that gods word that is to ſay gods wiſdome, is the author and fountaine of vndreſtanding, we are alſo taught in Salomō, in theſe wordes, with me is counſel ANIBINA, I am vndreſtanding &c. that is I am the head ſpring of counſel, and vnderſtanding.

AND THE LIGHT SHINETH IN

DARKNES) gods ſone geueth great & ample proſes of his diuinite, and ſendeth forth the glorious ſhining beames of his heauenly maieſtie, but they light vpon blinde eyes, men ſee them not, thoughe they be neuer ſo cleare, and ſo bright. Here note that S. Iohā calleth mans vnderſtādinge not onelye darke, but very darknes, as though there were no maner of light in it. But how can that be ſo? Shal we ſaye, that there is no maner of light in mans witte, and vnderſtanding, wherby ſo mani moſt wittie things, haue ben inuented? What can bee more wittie than the bokes that heathé mé haue left vs of logike, phiſicke, arithmetike, geometrie, aſtronomie & of the nature of all thinges? What cā be more witttely diuiſed, than they haue founde out, of the fountaine, head ſpring, & firſt cauſes of vertues, of the diuiſion, and deſcription of them? Was Plato voide of al light of vnderſtanding, whan he ſayed that God made the worlde, becauſe he is good? Was Ariſtotle drowned in darknes, whan he ſaid that forasmuche as the ſuperioure orbes & ouer bodies & other thinges doe moue and kepe ordre, there muſte nedes be one firſt mouer vnmoued? For if we ſhuld ꝓcede infinitely,

the ordre of cauſes ſhulde be confounded. Was Cicero ſtarke blinde whan he ſaied, that ſeing no one familie can continew without order and prouidence, muche more the hole worlde muſt be gouerned, maintained, and continued by the prouidence of ſome heauenly minde. What ſhall we ſaye of that heathen Philoſopher, that laboureth to proue Gods prouidence by this argument. If god, ſaieth he, gouerne not the world by his prouidence, it is ether becauſe he can not, or becauſe he wil not. If you ſaye he can not, you abbrige his power. If you ſay he wil not, you abbrige his goodnes.

To this queſtion than I aunſwere, that mā hath ſo much light of vnderſtandinge, as is ſufficient to make him voide of al excuſe, but not ſo much as can direcke him to a profitable knowlege of god. He knoweth indede by the light of nature beſide the knowlege that he hath of other natural thinges, that there is a god, but than that God he forgeth after his pleaſure, and dreameth him to be not ſuch as he is in dede, but ſuch as it liketh him to frame him. And ſo ſetteth vp his awne imagination, his awne dreame, his awne puppette in ſtede of god. So that whan we

comme to this queſtion, who is the true god of what ſorte he is, and wil be towardes vs, wherein conſiſteth the true knowlege, & ſeruice of him, mannes vnderſtādinge as S. Iohan here truly writeth, is mere darcknes. And S. Paule agreeth hereunto, writinge to the Cor. Pſychicos antropos, that is a mā endued with a natural ſoule only & not renued withe goddes ſpirite, comprehēdeth not the thinges, that pertaine to goddes ſpirite. And therefore he praieth that God wil giue the Epheſiās the ſpirite of wiſedom, and reuelation, and lightened eyes of the minde, that thei maie know what the hope of their callinge is, and the riches of his glorious inhæritaunce in the ſaintes, and what is the excedinge greatnes of his power towarde vs, that beleue. Now if thei colde haue attained to thoſe thinges by natures force, it had ben ſuperfluous to haue praied for thē. It is moſt tru than, that we ar verie darcknes, and haue blinde eyes of vnderſtandinge, vntil thei be lightned, not touchinge euerie knowlege of thinges nor euerie knowlege of god, but touchinge the right tru, and profitable knowlege of God. And yet this is alſo true, that we haue more good vndreſtandinge of God,

than we haue good wil to obeie, and ſerue him, as God. And if our vndreſtandinge be darckneſs in effecte, as it is in dede, and yet is more than our wil to ſerue him, how far are we from God, and godlines? Let this conſideration teache vs humilitee, and ſtirre vp in vs a continual deſire of goddes merciful aſſiſtance and aide.

AND THE DARCKNES COMPREHENDED IT NOT.) The darckneſs of mānes minde and vnderſtandinge was ſo thicke and groſſe, that though the beames of goddes ſone ſhined euerie where, and filled the worlde with light, yet that to men was fruteles. For men ſeeing ſaw not. As Moſes teacheth in theſe wordes, thy eyes haue ſeen great ſignes, and wonders, and God hath not geuen thee an heart to vnderſtand, nor eares to heare, nor eyes to ſee. Our ſeing then, onles God geue new eyes to ſe, is no ſeeing. This is a plaine teſtimony, that mā neuer attaineth to the righte knowledge of God by nature. For being darkneſs, he beateth of the light, and the light ſhineth vpon the outſide, & perceth not in. Here we muſte ſete, how this darckneſs, this blindnes of iudgement is in man, whether he were firſte made darcke

and blind in heart, or whether darcnes, and blindnes came afterwarde vpon him. For if he were firſt made blind, than there is no faute in him, if he ſee not the great light, that God ſendeth forth. For he was not made to ſee it. What faute is there in the moale, that ſhe ſeeth not the ſunne beames, or in ſtones that they ſee not the ſtarres, ſith they were ſo made, as they ſhoulde not ſee. The holy ſcripture teacheth, that the firſte man Adam was made after the image of God, that is furniſhed with moſt excellent giftes, with knowledge, vnderſtanding, and al maner of vertues. He was not than made blinde. But afterwarde through the enuye, and malice, of Satan, & his owne fault, he neglected gods commaundemente, and ſo loſt thoſe goodly qualitees, and became blinde, and begatte blinde children, namely ſuch as he was himſelfe. This is diligently to be noted, that the faute may remaine where it is in dede, & not in God, who is the author of good thinges onlye, and not of any thinge that is euill, all though he diſpoſe in dede, and order all the thinges that man hath infected & made eiul. For nothīg commeth to paſſe without him. But this is ſure, that whatſoeuer euil is in mā

it is not in him by creation, but by degeneration, not by Goddes worcking, but by his awne procuring, not by the nature, which God made, but by the nature, which he him selfe corrupted. But this matter we wil leaue to another occasion, and giue God thankes for that he hath now pmitted vs to speake, who graūte vnto vs al, both to acknowlege the darkenes that we haue madly pulled vpon our selues, thorough our awne faulte only, & also to perceaue the same in some part lightned againe by the beames of his sonnes diuine spirite. AMEN.

The fourth READINGE.

THERE WAS A MAN SENT OF GOD &c.)

IT is manifestly true, that plaine traces, and euident signes of the diuinite and goddes wisedom shew them selues euerie where. For if we lifte vp our eyes, and beholde the mouinges, the due courses, and constāt ordre of the starres, we shalbe con-

strained to confesse, that there must nedes be an heauenlie minde, that gaue them those mouinges, that appointed to them those limited courses, and certaine ordre. For where thinges goe by chaunce, there no ordre, no certaintie is kepte. Againe if we cast doune our eyes, & loke vpon thinges in the erth, and considre how creatures are preserued, & continued in their certaine kindes, we shal be led to God, as it were by the hande. For we see that men begette not horses, nor horses men, lions begette not wolues, nor wolues beares, birdes bringe not forth fishes, nor fishes birdes. But if thinges went by chance without the gouernement of a minde enduedwith strength, and wisdome, these thinges, and many mo monsters should be seen daily and howrely. What nede we to straye farre? we may remaine with in our selues, and almost touche God. For we see that euery thinge in vs, is made to a certaine ende & vse. The mouth besides other vses, is made to receaue meate, and because hard thinges are sometymes to bee taken, the teeth are ready to breake and to grinde them, whā the meate is wel grounde and fitte to passe, there is a condute pipe to conueie it to the sto-

make, where because the meate must bee more sodden, the liuer is sette vnder as a fier, to geue it heate. When the meate is well concocte in the stomake, and turned in to a iuce, it is sent thens in to certaine gutts, whiche are smal, because it shal not passe away to hastely, & from thence the best and sweteste part is drawen vp by innumerable litle veines, and deriued to the liuer, & there thorough more heate turned into blood. And the watrishe part of that blood is seuered, and sent to the kidneys, and thence strained out, and conueied to the blader beneth. The hoteste part, and some of it, which we cal cholere or gal, is receued into a litle blader fastened for that purpose to the liuer. The dregges, and earthiest part commóly called melancol. is thrust into the milt. The blood that remaineth is sente oute by a great veine called the gate veine, to the hearte, wher it is made yet hoter, and finer. When that is done, ther be arteries to receaue the fineste, and pureste part of the blood called the vital spirites, whiche arteries bee twise as thicke as the veines, because of the thinnes of the matter that they muste kepe, & they partely conducte the vital spirites to the braine, where they

be made clearer and more temperate & get te another name, for than they be called ani mal ſpirites. Further there be veines alſo to conuei the reſt of the blood into al partes of the body, that no parte be left without nori-ſhement, and ſuſtinance. The remnaunte of the meate, whiche is groſſe and vnprofitable, hath conueniente places, where to be receaued, and iſſues alſo to be voided out of the body. And becauſe the il ſauour, and ſente of thoſe thinges woulde hurte the noble par tes, that bee aboue, as it were a ſtronge ſkir-ne called the midriffe parteth them a ſonder, and kepeth of ſuche noiſances. Now where thinges be appointed to certaine endes, and vſes, chaunce hath no place, but there muſt ne des be a minde to appointe the ſame. For they cold not be ſo appointed by chaũce, yea chaunce wolde often ſette our mouthes in our fore heades, and our teeth in our fingers endes. Chaunce wold often hange our ſto-mafes at our elbowes, & ſett our heeles v-pon the toppe of our heades, and our eyes in our knees. Chaunce wold iomble al toge-ther without ordre, without al conſideratio-on of ende or vſe. We nede not than to goe far for a witnes of the diuinitee. How

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beit though there ſhine in our ſelues a thouſande lampes to ſhew vs God, & a thouſande thouſand in al his other worckes, yet our blindnes is ſuch, that we are not thereby rightly directed to God. Therefore it pleaſed the goodnes of almightie God, to adde to his worckes the teſtimonie of his worde, to guide vs more certainly, and familiarly to a iuſt knowlege of him. This his worde he deliuered to our firſt graund fathers, and afterward in more ample wiſe to Moſes, and the Prophetes, vntil the appointed time was cõme, that he wold moſt largely, and fully reuele him ſelfe by the incarnation of his ſonne. To this moſt glorious, moſt excellent, moſt open, and moſt cleare reuelation, our euangeliſt haſteth, and therefore paſſeth ouer the Patriarches, Moſes and the Prophetes, and beginneth with the teſtimonie of Iohã Baptiſte, the firſt, and moſt excellent preacher of goddes ſonne, beinge now clothed with mãnes nature.

THERE VVAS A MAN &c.) In Iohan Baptiſte al thinges were wonderful, diuine, and aboue mannes nature. His begettinge, his conuerſation, his zeale, and manifolde vertues ſhewed a ſingular power, and

miraculous worckinge of Goddes ſpirite. This is he, whom the Prophete Eſaie painteth forth, and calleth the voice of a crier in the wildernes. This is he, of whom god ſaieth, beholde I ſend myn Angel before my face &c. And againe, beholde I ſende you Elias the Prophet before that great & terrible day of the Lord come. This is he, who moued all Iurie with the excellencie of his vertues, and drue men vnto him in to the wildernes, as it had ben with chaines. This is he, whoſe life did ſo ſhine, and ſend forth ſuch gliſtering beames thoroughe out al the lande, that manye thoughte him to be the promiſed Meſsias as we haue in. S. Luke. Whiche is a plaine profe, that he was more than wonderful, who could attaine to ſuche eſtimation among the people. For they were taught out of the Prophetes, that Meſsias ſhould be ſuch one, as neuer was before, nor ſhoulde be afterward. There coulde not than be alleaged a teſtimonie of greater grauite and auctorite among men, then the teſtimonie of Iohan Baptiſt. The Euangeliſte putteth an emphaſis and force in this word, ſent, wherby to ſignifie that Gods prouidéce did ſhine in euerye parte of Iohans life

and also to geue vs to vnderstand that he was furnished with heauenly auctorite, and had the letters of his cómission from gods maiestie, to be a witnesse of the diuinitye of his sonne, that his testimonie myght be vnto vs of no lesse waight, and auctoritie, than if an aungel had spoken from heauen. But needeth Goddes sonne the testimonie of a mā or aungel, the beames of whose diuinitie shine thorowe out al the worlde, dothe not he him selfe saie, I receiue not the witnes of men? Knowe ye therfore, that Iohan was appointed to be a witnes of the Lorde Iesus, not for his sake, but for oures, not that he needed suche a witnes, but that we needed soche a witnes to helpe our weakenes. And so ye shal not so muche meruel at the thinge as straunge, and vnfittinge, as ye shal haue in reuerét admiration the goodnes of God, who wolde so descend to ayde our infirmitie.

A MAN) the hebrues haue two wordes to signifie, a man, Adam and ish, Adam signifieth a man subiect to mortalitie, miserie, & calamitie, ish signifiethe a man of reputation. The prophet Dauid comprehédeth bothe in one verse in the psal. 49. Heare this al ye people &c. bothe children of Adam and

children of ish, that is to saie, hye and lowe. The greeke worde, whiche the Euangelist vseth, is, anthropos, and as Plato teacheth, it is made of vp lokinge, for the state of mans bodie is vpright, and his face is aduaūced to heauen, he is not bente downe warde to the grounde after the maner of other beastes, whiche thing the grekes noted by the name of a mā calling him, anthropos, an vpleker. Thei haue also another worde aner. In the holie scripture writtē in greke this worde, anthropos, signifieth a man compassed wyth miserie. For in the tenthe of the actes, whan Cornelius worshipped Petre, he saide vnto him. Arise I also am anthropos a mortal man. And againe, whan at Listres Iuppiters chapelaine wold haue sacrificed to Paule & Barnabas, thei rent their clothes, and cried saiynge: men why do ye these thinges, we also ar anthropoi, men subiecte to the same passions, and miseries that you be. See than the measure that the Euangelist kepeth. Whan he saieth that Iohan was sent of god, he adorneth him with high auctoritee, and setteth him vp on high aboue the commune sorte of men, but vsinge together this worde, anthropos, he tempereth the matter with

iuſt meaſure, that no man ſhuld thincke of Iohan more than he was.

For our nature, and cuſtoume is, ether to aduáce men to high, or to abaſe, and depreſſe them to low. The lues extolled Iohá Baptiſte to high. For ſome thought that he was no man, but an angel in a mannes bodie. Some tofe him for the promiſed Meſsias. The Euangeliſt weigheth him in a true peare of balácе, nether diminiſhinge anie thinge that God had giuen him, nor addinge more, than was to be founde in him.

SENT OF GOD) They ar the true, they ar the fruteful preachers, that ar ſent of god. For they bringe the thinges, that they haue lerned of God. Manie runne before they ar ſent, and therefore they bringe their awne dreames, fantaſies, and homeforged diuiſes, where with they delight the peoples eares, but in the meane while corrupte theyr hertes, ſtuffinge them with vanitees.

WHOSE NAME VVAS IOHAN.) This name was not giuen him by chaunce, but appointed by Goddes ſpecial prouidéce. And it beareth in it a confortable, and ioiful thinge, ſignifiynge the acceptation, grace, and fauor of God.

THIS CAME TO BE A WITNES) He teacheth the ende of Iohannes commin-minge, vocation, and office. He came not to gette to him selfe great praise, & honor thorough the highnes of his knowlege, and excellentie of his vertues, nor to bringe to the people great erthlie commoditees, as deliuerance from their bodilie bondage vndre which they groned, or to enlarge their empire, and dominion, nor to teache them straunge matters of Philosophie, but his great, & most notable vertues serued to this ende only, to teach and pointe forth to the people Goddes holie one, Goddes sonne, the fountaine af al blisfulnes, the author of al good, and profitable knowlege, and of vndrestandinge it selfe.

THAT AL MIGHT BELEVE) As the ende of al preachinge in Goddes ministers is to beare witnes of the Lorde Iesus, that he is the light of mennes mindes, Goddes sonne, and the longe promised Messias, so the ende of hearinge in the hearers is to beleue the same, that thereby they maie enioie the felicitee, that the lorde hath purchased for them. To beleue is certainly to be persuaded, & assured in minde thorough the worc-

ring of the holie goſt, that by the Lorde Ieſus we ar purged from our ſinnes, & made the children of God, that by his mannes nature we ar made partakers of his diuinitee, by his mortalitee we haue obtained immortalitee, by his curſe, euerlaſtinge bleſsinge, by his death, life.

HE VVAS NOT THE LIGHT.) He reproueth the error of the Iues, which toke Iohan Baptiſt for Chriſt. Men beinge naturally liers delight in lies, ſiſſe and embraſe them moſt readily. The Iues were readie to beleue that, that was falſe of Iohan, namely that he was Meſsias, but they wold not beleue that, that was true of Iohan, to witte that he was ſent before to prepare the waye of Meſsias, and to pointe him forth to the people as it were with his finger. And there was none other cauſe, but that the one was falſe, & thother was true. A minde embrued with lies catcheth lies ſtraite waie, as pitch chatcheth fier. For it is agreinge to his nature, & there is a kindred, and cōſanguinitee betwene them. It abhorreth truth, bicauſe there is no lifenes of nature, no felowſhip betwene truth, and mannes corrupte minde.

BVT TO BEARE VVITNES.) The

Euangeliſte repeteth againe that Iohā Baptiſtes office, and higheſt dignitee was, to be a witnes of the light, namely of Goddes ſonne, and to teach the people to ſeke light at his handes, and there to lighten theyr candeles. And he is not to be aduanced aboue that office, and dignitee, which is as great in dede, as can be giuen to a man.

THAT VVAS THE TRVE LIGHT.) Here the Euangeliſt putteth a difference betwene light, and light. Ioan was a light in dede, as the lorde ſaieth, he was a candel burning, and ſhining. And Goddes miniſters ar called the light of the world. But their light is a borowed light, a light giuen vnto them, and not natually dwellinge in them. The cādel hath no light of it ſelfe, but hath light put in to it, from another. This place plainly ſeuereth the lorde Ieſus from creatures. For it affirmeth hī to be the true light, & denieth thē to be the tru light. The lorde Ieſus is light by nature, creatures by borowinge of another. He giueth light, creatures receaue light. They nede light, bicauſe thei haue none by nature. He is ful of light, and geueth light to them, that nede. Seinge than, that there is ſo great difference betwene the lor-

des light, and mannes light, the Lorde muſt nedes be of another nature, than a creature. For if a creature colde be tru light, it colde not be ſaide of the ſonne only, that he is the true light. But bicauſe a creature is not the true light, and goddes ſone is the true light, therefore goddes ſonne is another thing, than a creature. No creature can ſhine, & giue light of it ſelfe by nature, goddes ſonne ſhineth, and giueth light of him ſelfe naturally, (for he is the true light) ſo he is no creature.

THAT LIGHTNETH EVERIE MAN &c.) The Lorde Ieſus lighteneth two waies. One waie in giuinge commune vnderſtanding, reaſon, and knowlege of him ſelfe to al men, ſo far, as that thei maye pronounce ſentence againſt them ſelues, and be cõſtrained to acknowlege theyr iuſt damnatiõ. For this much light the reprobate haue remaining, as to know that there is a God, who ought to be honored aboue al thinges, & to diſcerne good from euil, honeſt from diſhoneſt, which ſparcles, thorough their awne nawghtines, and Satans malice, thei dayly labor to doke, and quenche. The other light is a ſpecial light, whereby goddes ſonne giueth a

ful knowlege of him selfe, to his chosen, to his chosen I saie only. S. Augustine thinketh, that the Euangelist speaketh here, of this later illuminatinge, and lightninge. And bicause the Pelagians tok holde thereby, & saide, that al mé were thus fully illuminated, S. Augustine saieth, that it is a phrase, and maner of speakinge, that proueth not, that goddes sonne, after that sorte lightneth al men, but that thei, which ar lightned, ar lightned by hi. As whan we saie, this scolemaster teacheth al the childré in the Citie, we meane not, saieth he, that he teacheth in dede al the children, that be in the Citie, for in a Citie a great meanie goe not to scole, but we meane, that he teacheth as manie as go to scole, and ar there taught. But it shal not be amisse to vndrestand by this lightning, the general lightning, the general knowlege, that al men haue by nature. For as I saide, the reprobate haue some sparckes of knowlege, after the ruine of mannes nature, but they giue them not light, to see the waye to heauen. And where the fre wil men would proue by this place, that al men haue life light giuen vnto them, they ar confuted by the wordes of the Euangelist, that folow.

For not withstandinge this light, that Goddes sonne giueth to al men, the world knew him not. This general light thā, shineth not to heauen, but tarieth vpon the erth, I meane it bringeth not men to true knowlege, & faith, but commeth a great waie to shorte, and faileth a greate while before. That other light shineth so, as it sheweth perfectely, & effectually to Goddes chosen, the waye to heauen. Here ye shal note more ouer, that Goddes sonne lightneth al men in al ages. For that proueth him vndoubtedly, to be the true God.

He vvas in the vvorlde.) Some vndrestande this of his incarnation, and conuersation vpon the erth, after he had putte on mannes nature. Some of his vertue, & power, whereby he hath bē euer in the worlde, and hath euer sent forth such beames of his diuinite, as whereby mē might haue seen him, if they had not blinded their awn eyes.

And the vvorlde vvas made by him.) Of this, bicause it hath ben largely spoken before, I wil sette forth only these reasōs, and procede in the texte. He by whō the world was made, is a creator. A creator is another thinge, than a creature. For it is

one thinge, that maketh, and createth, and ano ther that is made, and created. If it were not ſo, a creature ſhulde be aduaũced, to the name of a creator. And a creator ſhuld be abaſſed to the name of a creature, and God only ſhuld not create, but a creature ſhuld alſo haue power to create. But ſith this can not be ſo, the Lorde Ieſus beinge a creator, muſt nedes be God, and no creature.

AND THE VVORLDE KNEVV HIM NOT.) The worlde in this place ſignifieth al men. For it can not be taken in a ſtraiter ſenſe, in the ſentẽce going before, the world was made by hi. In other places of the ſcriptures, the world ſignifieth the reprobate only. Here the worlde is condemned of vnthancfulnes, and vnkindnes, that it hath not embraſed, but ſhamefully refuſed, & reiected his maker. It is vnnatural, it is horrible, and abominable, that men ſhuld not acknowlege him, by whom thei haue euen this, that thei be men.

HE CAM IN TO HIS AVVNE.) The Iues were called Goddes peculiar people, Goddes awne people, bicauſe that though al nations ar his, yet of his only mercie he chooſe them, to whom he wold committe his ho-

lye worde, and sacramentes, and amonge
who, he wolde haue an open face of his chur-
che. In this place S. Iohan calleth them not
his awne, bicause they were his chosen, but bi
cause thei bare the name of his people, and
the title of his churche in the world.

AND HIS AVYNE RECEAVED HIM
NOT.) This sentence shuld draw riuers of
teares out of al eyes, that the gratious Lor-
de, who not only made that nation of no-
thing, but also aduaunced it aboue al other
nations with singular benefites, and blessin-
ges, was not only neglected of them, whan
for their sakes, he humbled him selfe to the
state of a mortal man, but also most shame
fully, and most despitefully reiected, and as
it were hurled awaie.

BVT AS MANIE AS RECEAVED
&c.) These wordes declare what profite, the
comminge of the lorde Iesus, hath brought
in to the worlde, what treasures god hath gi-
uen vs by him, and by what meanes the same
be applied vnto vs, and made our awne. The
comminge, and incarnation of the lorde Ie-
sus, hath brought this benefite in to the worl
de, that as manie, as receaue him by faith,
whether they be Iues, or gētiles be made god

des childré. The greatnes of which benefite, no harte can thincke, much leſſe anie tonge expreſſe. For what a thinge is this, that beggers brattes, moſt miſerable, poore, & wretched caitiues, yea Satans vgle, lothſome, and deteſtable miſhapen children, ſhuld be made ſinges, not ouer a few landes, but ouer all the erth, and heauen to, and garniſhed with angelike brightnes, and ineſtimable beautie. Aſſuredly this can neuer be thought vpon, this can neuer be wondred at inough.

As RECHEAVED.) They receaue him, that acknowlege him to be Goddes ſon, and that he became man, and in mannes nature died for the purgation, and ſatisfaction of their ſinnes, breifely to receaue here ſignifieth to beleue, as S. Iohan maketh the expoſition him ſelfe in the wordes folowinge. HE GAVE THEM POWER.) The idols men wringe this place, to the maintenance of fre wil. For they vnderſtande, that choiſe hereby is giuen vs to be the children of God, if we wil, or to refuſe the ſame. But S. Ioan declareth forth with in the wordes folowinge, that goddes childré are not made by the wil of the fleſh, but whan they be begotten of God.

Goddes begettinge maketh vs Goddes chil-
dren, and we ar not left to our choise, with a
power, whereby to make our selues Goddes
childré, but we ar goddes children al readye,
whan he hath begotten vs. For he begetteth
perfectly, he begetteth not monsters, halfe
children, or a lumpe of matter, whereof chil
dren maie be made afterwarde. And the
grefe worde, that S. Ioan vseth, is not, dyna-
mis, which signifieth power, but, exousia,
which signifieth dignite, and auctorite. Here
riseth a question, if Goddes chosen were by
predestination his children, before the begin
ninge of the world, how agreeth it, that than
they ar made his children, whan thei beleue.
For they were his children before, beinge his
chosen, and predestinate. It is true, that God
made those his children, that euer shulde be
his children, in his purpose thorough free e-
lection, before the worlde was made. But
this thei fele nat, vntil God, by his holie spi-
rite kendle faith in them, and assure them of
that, that they were before. They ar saide thā
to be made goddes children, whan thorough
faith, thei haue knowlege, and ful assurance,
that they be of that nombre, whom god be-
fore the beginning of the world, chose to be

his children.

And here also I wil giue you another thinge to note. S. Ioan saieth, that as manie as beleue ar Goddes sonnes. But none ar now Goddes sonnes, that were not euer Goddes sonnes, in his infallible purpose, that is, none ar Goddes sonnes, but his chosen. So they that beleue in dede, ar Goddes chosen, and therefore can neuer perishe. For God can nether be deceaued in his chooſinge, nor is a chaungeling, to altre the thing, that he hath once purposed. Nether hangeth he vpon mānes behauior, suspendinge his determination, but al his purposes ar stablished to gether sure, and certaine, and thei stande fast for euer, beinge once for al decreed. You wil graunte perchaunce, that Goddes election is sure, and infallible, but yet you can not be so sone persuaded, that al that beleue, ar goddes chosen. For Simon Magus beleued, & in the parable of the sower, the lorde speaketh of some, which haue faith for a time.

I aunswere that those, and such had neuer the faith of goddes children. But how shal we know, wil you saie, that we haue the faith of goddes children, seinge there is another faith besides, which maie begile vs. I aun-

swere, that whan we haue such faith, as bringeth forth a felig of the swetenes of Goddes mercie in Christ Iesus, and an vnfained loue towardes God, and his worde, we haue the faith of goddes Children. And ar sealed vp by goddes spirite, and haue the sure, and infallible ernest of euerlastinge life.

In his name.) It is more liuelie, and more ample, and of greater maiestie, whan it is said, to them that beleue in his name, than if it had ben saide, to them, that beleue in him. The scole men in dede, put a difference betwene credere Deum, credere Deo, & credere in Deum. Credere Deum with them, is to beleue, that there is a God. Credere Deo, is to beleue Goddes saiynges. Credere in Deum, is to trust in god, and to loue him. And therefore S. Augustine saieth, that to beleue in god, is in beleuing to loue him, and in louing, to trust in him. But the scripture obserueth not this distinction. For in the. 14. chap. of Exod. we haue that whan the Israelites saw the AEgyptians ouerthrowen by Goddes power, thei beleued BAIHOVA, ou be Mosheh abdo, that is, in Iehoua, and in Moses his seruant. And againe in the. 19.

chap. God saieth to Moses, I wil comme dounne to the in a thicke cloud, that the people maye heare me speaking with the, and beleue BECHA, that is, in the &c. But it is neuer saide that anie beleued in the name of a man. For name to the Hebrues signifieth power, as whan. S. Paule sayeth, that God gaue the Lorde Iesus a name, aboue al names, he meaneth plainly power aboue al power. So to beleue in the name of Iesus, importeth necessarely that he is god.

WHICHE NEYTHER OF BLOUDE.) Some thincke that this is a figure called in greke, pleonasmos, wherby manye wordes are heaped together, to signify one thing. For they saie, that these wordes of bloudes, of the wil of the flesh, & of the wil of mā, signifie one thing, namely carnal natiuitye, & generation, & so they teache, that mē beget carnal childré onely, & god begetteth spiritual childré. And in deede mans generatiō maketh vs not goddes children, we muste be regendred by god, to be his childré. Other thinke, that he numbreth vp by partes, al that is excellent in man, and wherein he maie seme to haue some affiaunce, to atteyne

to the dignitie of goddes ſonne. And that ſo he teacheth, that by no auncietrie, no priuilege of bloude, by no holines of fore fathers, nor anie maner of ſtrength, or faculte in mankinde, men atcheue the place of goddes ſonnes. Bothe expoſitions tende to this end, that we ar not made holie, by anie force of nature, but by the grace, & mercie of god regeneratinge, and new begettinge vs, and that is plainely .S. Iohans meaninge.

BEGOTTEN.) God begetteth vs, whan accordinge to his æternal purpoſe, and election, he putteth his ſpirite into vs, and by his force, planteth faith in our hartes, to embrace his worde, and reneweth our mindes, and frameth them againe vnto true holines, and righteouſnes. God graunt that we maie al feele, that we ar begotten of god, and that conſidering the high dignitie, where vnto we are called, we occupie not our ſelues, vnſemely in vile offices, but trauaile al the daies of oure lyfe in ſuche thinges, as aduaunce the glorie of our heauenlie father. AMEN.

The Fift READING.

WIth verie few, but the same most pithie, semelie, & apte wordes, the Euangelist hath declared vnto vs, the diuine nature of the Lorde Iesus, and his power shewed forth, and sette abrode to the sight a fal men, by his most wondreful worfes. For by this godhead, and diuine nature of the Lorde Iesus, both al thinges were first made of nothinge, and now also al thinges ar preserued, and continued in their state, that they returne not to nothinge. By it al thinges liue, moue, and haue their beinge. By it man, wherein he excelleth other liuinge creatures, is furnished with the light of reason, and vndrestãding, which though thorough mannes faute, it be now greately blemished, and darckned, yet the sparckes remaining suffice to shew so much vnto vs of goddes sonne, as maie iustly condemne vs of wilful ignorance.

The beames than of his glorie haue euer shined in dede, and yet do shine euerie where to the sight of al men, and mã was so first

made by him, as he might perfectly see them. But he fondly folowing Satãs aduise, wold see more than was conuenient, and so lost the sight that he had, or at the lest so blurred, & marred it, that where before his eyes perced in to the glorie of goddes maiestie, and cold wel abide the brightnes thereof, now thei be so blunt, that they can not entre, and so weake that thei ar streight waie daseld, and blinded with so great glisteringe light. Yet it hath pleased god to helpe this weakenes other waies, than by the sight of his wondreful worckes, but most chifely, clearely, and perfectly by clothinge his sonne, with mannes nature, which thinge out Euangeliste teacheth with life compendiousnes, and shortnes of wordes, saiynge, and the worde became flesh. The heathen sette forth the meruailous cóninge of Vergil in compendious, and shorte speakinge, whan he saide, that AEneas passed, by the fildes, where Troie was. For with one word, saie they, he swalowed vp so manie houses, temples, towers, huge buildinges, and walles, and left not so much as the ruines, and rubbish. But if we wel considre the matter, we shal se, that our Euangeliste hath com-

prehendeth more thinges, makinge to the purpose with as few wordes. For by these few wordes, the worde became flesh, he teacheth that Goddes natural sonne, so ioigned vnto him mannes nature, that of two natures one person was made, which thinge cold not haue ben vttered with other wordes, so shortely, and so pithely to the purpose. For if he had saied, that goddes sonne ioigned vnto him mannes nature, it had ben truly spoken in dede, but it had not so wel expressed the vnite of person. For an husbande ioigneth vnto him a wife, and yet they grow not in to one person, after such sorte, as the soule, and the bodie make one person in a man. For the soule is not one person, and the bodie another person, but they both make one person, namely a man. But an husbande not withstandinge his ioigninge of a wife vnto him, remaineth one person, and the wife another person, and they be two persons, not one. Therefore the worde ioigning, shuld not haue so fully expressed the matter. For this ioigning is a special, & singular ioignig. For goddes nature is so ioigned to manes, that one perso is made of bothe, namely one Christ, as of the bodie,

and the ſoule, one man is made. And this is verie neceſſarie for vs to know. For if we imagine, the lordes manhod, a nature a parte, and his Godhead a nature a parte, without ſuch a ſingular coniunction, and vnion, that of both natures one perſon is made, as Neſtorius did, thā the lorde Ieſus could not be a mete mediator betwen God, and vs, nor make a ſufficient ſatisfaction, and redemption for the ſinnes of the worlde. For a mediator betwene god and man, muſt be partaker of both natures. And a ſufficient redemer of al the world, he can not be, that is a man only. For how can a man ſatisfie the infinite iuſtice of god, ouercomme Satan, hel, and death, and giue life? Therefore the holie ſcripture teacheth, that the lorde Ieſus was not, theophoros, as Neſtorius dreamed, a mā in whom god was, whom god aſsiſted, and with whom god was preſent, for god is alſo in vs, but in him the godhead was ſo knitte, and vnited to his manhod, as thoſe twaine made one perſon. And ſo it is wel & truly ſaide, that god purchaſed his congregation with his blood, & that the lorde of glorie, that is to ſaie, god was crucified, not that he ſuffred in his diuine nature, but becauſe

those two natures ioigned vnspeakably to-
gether make one person, therefore that the
one nature did, and suffred, is attributed to
thother, and sometimes to bothe together,
that pertaineth to one only. Which colde
not be, if thei were two sondrie persons. As
if the soule were a person alone by it selfe,
and the bodie a person alone by it selfe, the
soule shuld not so be saide to do, or suffre,
that the bodie did, or suffred, nor the bodie,
that the soule did, or suffred, nor the hole
mā, that one parte only did or suffred, which
thinges yet we now admitte, bicause of the
vnite of the person. We must know than
this vnitee of person in the lorde Iesus, god
and man, which the Euangelist meruailously
teacheth in these wordes.

But where he saieth, the worde became
flesh, he meaneth that the worde abode stil
though it became flesh, that the worde I saie
was not chaunged, turned, and altered from
his awn nature in to flesh.

For some auoidinge Nestorius hæresie,
who made two psons in Christ, fled the smo
ke, and ranne in to the fier. For ether thei tur-
ned the diuine nature in to mannes nature,
or mannes nature in to the diuine, or so cō-

fused, and mengled the two natures together, that neither nature remained perfectly, as wha wine and water ar mengled together, there remaineth nether perfecte wine, nor perfecte water. In our time also some Anabaptistes haue taught, that the diuine nature was turned in to flesh for a time, and became feleable, and that now the lordes flesh is turned in to his diuine nature againe, and is no more flesh. Which dreame is to to fonde. For it implieth a plaine impossibilite. For it is as impossible for goddes nature to be altered, and chaunged, as it is impossible for it to cease to be goddes nature. For what so euer maie be altered, and chaunged, hath an imperfection in it, and his subiecte to passions. But goddes nature hath no imperfectió, nor is subiecte to passions, so his nature can not be chaunged. We must therefore so confesse, and beleue the ioigninge together, and vnitinge of two natures in Christ, that we mégle them not together, nor turne thone in to the other, but that ecke remaine stil in his awne ꝓpre nature. The godhead is not the mãhod, nor the mãhod, the godhead. The godhead is a nature by it selfe, & the mãhod a nature by it selfe, & of those two na-

tures ioigned together one Christ cõsisteth. This vnitinge together of two natures, Cyrille laboureth to teach weake vnderstandinges, by a similitude, though similitudes in this behalfe haue some imperfection. These be his wordes: Esaie the pphete saieth thus: one of the Seraphins was sent vnto me, & he had a coale in his hãde, which he toke frõ the altar, & he saide, beholde I haue touched thy lippes with this, & it shal purge thine iniquite. We saie, saieth Cyrille vpõ these wordes, that the fierie coale giueth vnto vs a figure, & image of the word made man. Which if it shal touch our lippes, that is to saie, if thorough faith, we shal cõfesse it, it maketh vs pure frõ al sinne. But as it were in an image we maie beholde in the coale, god the worde vnited to mãnes nature, & yet that he hath not cast awai, that he was before, but hath rather trãsformed the nature, which he receaued, to his glorie, & operatiõ. For as fier fixed in the woodde, & pcinge in to it, cõprehendeth the wood, and though the wood cease not to be wood stil, yet the fier sẽdeth his force into it, & cõuerteth it selfe into it, & is now thought to be one with it, so vnd restãde of christ. For god beinge incõprehẽsibly vnited to mãnes

nature, hath in that sense the same, that he was, and he remained stille that he was, but yet beinge once vnited, he is compted, as it were one with mannes nature, makinge that, that pertained to it, his owne, & giuing it the operation of his nature. Hitherto Cyrille. He vseth also in this matter the similitude of mannes bodie, & soule ioigned together, which indede expresseth it, of al other most properly. For the soule is not turned in to the bodie, nor the bodie in to the soule, but eche retaineth his propre nature, and they two ioigned together make one man.

AND THE VVORD.) In that he saieth, the worde became flesh, and not mā, he sheweth how far goddes sonne humbled, and abased him selfe. For the scripture calleth man flesh, whan it wil signifie the pouertie, vilenes, and miserie of man. As whan it is saide, al flesh is grasse, and he remembred, that they were but flesh, and my spirite shal not euer striue in man, for he is flesh. But whan the Euangelist saieth, the worde became flesh, we maie not imagine, that goddes sonne ioigned to his diuine nature flesh only, and not mannes soule, as Appollinaris thought in his traunce, that flesh, & the god-

head. made one person in Christ, without mannes soule.

For he imagined that the diuinite was in stede of a soule. But so it shuld folow, that the Lorde Iesus was not a verie man. For flesh is not a man. For the soule is the forme of a man, namely that whereby a man is a man, and with out which a man can not be. And that the lord had a mannes soule, beside his diuinite, he him selfe testifieth, whā he saieth, my soule is heauie vnto the death. Neither can Appollinaris aide him selfe with this place. For whan the scripture calleth mē flesh, it meaneth not that they ar without soules. For than they were no men in dede.

Here we must know also frō whens goddes sonne became flesh. For we maie not thincke that he brought his flesh from heauē, or made it in the aire. For the holie scripture teacheth, that he shulde comme of the sede of Abraham, and Dauid, & shuld be the frute of his loines. For such plaine wordes it vseth, to assure vs of the truth of so necessarie a matter, and vtterly to stoppe the mouthes of dotinge men. And in the writers of the new testament, it is most plainly sette forth vnto vs, that he receaued flesh out of

the ſubſtãce of the virgin Marie. For S. Mat theu hath theſe wordes (to gar en aute géne-then) that which is engendred in hir, & S. Pau le (genomenon ek gynaicos) made of a wo mã, and the Angel in S. Luke (ho carpos) the frute of thy wombe. The frute of a tree is of the ſame ſubſtance, that the tree is of. That which only paſſeth thorough a thinge, is not the frute of that thinge. For water is not the frute of the conducte pipe, nor ale the frute of the ſpickette, or of the finderfinne. Agaīſt this moſt manifeſt truth, where in the pith of our ſaluation lieth, the franctike Anabaptiſ-tes bringe two principal reaſons, I wot not whether more ignorātly, or more vngodly. For firſt thei ſaie, that if the lorde receaued our fleſh, he receaued vncleane fleſh. But iudge you, whether al the ſcriptures be they neuer ſo plaine, muſt giue place to this theyr ſimple imaginatiō, or whether their ſimple imagination ſhuld giue place to ſo manie plaine ſcriptures. But firſt I aſke them, whe-ther god cold not make cleane our vncleane fleſh, or wold not. If thei ſaie he colde not, they limitte his power ouer much. If thei ſaie he wolde not, we wil hiſſe them out.

For if God of his goodnes wolde make

his ſonne to die for vs he wolde of his goodnes make his fleſh cleane for vs.

Secondly I aſke them, why god wold haue his ſone to be borne of a virgine & not to be begotte betwene mā & woman after the commune courſe of the worlde. Doeth not that teache vs, that he mēt to make his ſonnes fleſh pure & holie? Yea doeth not the angel ſo ſignifie in Luke, whan he ſaieth, the holie goſt ſhal cōme vpon the, & the power of the higheſt ſhal ouerſhadow the, for which cauſe the holie thing to génomenon, that is engédred, ſhalbe called goddes ſonne. But this their reaſon hath no weight, bicauſe it is only forged in mannes braine. The other is taken out of the ſcripture. For S. Paule to the Cor. writeth thus: The firſt man was of the erth, erthlie. The ſeconde mā, is the lorde frō heauen. In which place S. Paules purpoſe is not, to ſpeake of the ſubſtāce of our bodies, or of the ſubſtance of the lordes bodie, but of the qualities, as the wordes folowinge declare, hoios, of what qualitee the erthlie was, of that qualitee ar the erthlie and of what qualitee the heauenlie is, of that qualitee ar the heauenlie. This than is the ſenſe. The firſt man was of the erth, erthlie, that is ſubiect

to ſinne, and corrupte affections, which bringe death. The ſeconde heauenlie, that is ful of heauenlie qualitees, which thorough the power of goddes ſpirite draw with them life, and immortalitee. As we bare the image of the erthlie, that is were ſinful, and therefore compaſſed with death, ſo ſhal we beare the image of the heauenlie, that is our ſpirites ſhalbe renued to tru holines, and our bodies to immortalitee. Wherefore whan he ſaieth, the ſeconde man is the lorde frō heauen, he meaneth not, that he brought his bodie from heauen, but that he is heauenly, as he expouneth him ſelfe, that is, endued with heauenlie qualities.

Now to procede in our former purpoſe, it ſhalbe good to ſeke out the cauſes, why goddes ſonne became fleſh, or as. S. Paule ſpeaketh, why god was manifeſted in fleſh. And no man can ſhew vs them more certainly, than ſainct Paule hath don to the Hebru. For there he teacheth vs, that the cheife, and principal cauſe was, that by death he might deſtroie him, that had deathes power, that is Satan. For Satan had power ouer vs, to puniſh vs with death, bicauſe we were ſinners. And ſinne cold not be purged, but

in the flesh of goddes sonne. If he had remained god only, purgation, and satisfaction for sinne, cold not haue bé made by him. For the godhead cold not suffre, nor shew obedience. But sith thorough disobedience, sinne came in to the world, it must be put away thorough obedience, which required mannes nature.

Howbeit if he had ben man only, he cold not haue ouercomme death, nether shuld his satisfaction haue ben sufficient for the sinnes of al the world, as we touched before, yea scarcely for the sinnes of one man. For the maiestie of god that is offended thorough sinne, is infinite. And therefore he must be no lesse, nor do thinges of lesse, thā infinite power, that shal make satisfaction to that maiestie. It was than of necessitee that god shuld becomme man.

Another cause was, that he might be made like to his brethern, sinne only excepte. For as sain& Paule writeth, it was semelie for him, for whom, and by whom al thinges ar, whan he wold bringe manie children to glorie, to make the high capitaine of their sal uation perfecte thorough suffringes. For he that sanctifieth, and thei that be sanctified ar

al of one, For which cause he is not asshamed to cal thé brethern, saiynge, I wil shew forth thy name to my brethern, and againe I wil trust in him, and againe, lo I and the childré, whom god hath giué me. Seinge thã that the children were partakers of flesh, and blood, he likewise became partaker of the same &c.

A thirde cause S Paule reherseth, and that is that he might be merciful, and pitie the miserie of his people, hauinge felt tentations him selfe, that is to saie, that we might be the better persuaded, and certified, that he wold pitie vs, knowing that he had experience and feling of our miseries, and griefes in him selfe. For we can not thinke, that anie shuld pitie vs so wel, as he that feleth, or hath felt the same griefe, and smarte that we do.

To returne to S. Ioh. in thes his wordes, the worde became flesh, we haue a singular cõsolation, in that I saie goddes sõne hath také flesh of our flesh, & bones, of our bones. For so haue we a nigh affinitee, & familiaritee with god. And so that, that was ours is made goddes, & that, that was goddes, is made ours. And we can not doubte, but that he wil do al thiges for vs, who being god wold familiarly be ioigned to vs in our nature. In

cntations, and wraſtlinges of cõſcience, let vs flie hereunto, & conſidre this great goodnes, and excedinge loue, and frendlines, and we ſhal be relieued, and preſerued from the baleful pit of deſpeare.

AND DVVELT.) The greke worde eſcenoſen, is aſmuch to ſaie, as he made his tabernacle. Whereby the Euãgeliſt ſignifieth, that he was conuerſant amonge them, as a verie mã, & that he ſhewed not him ſelfe the twicklinge of an eye, and ſo vaniſhed awaie, but had his abode, & cõtinued among them longe time, whereby thei might haue ſure, & certaine experiẽce of his godlie behauior, of his ſingular vertues, & of his wõdreful workes. Some thinke, that by this worde is ſignified, that the lorde Ieſus had no certaine dwellinge place in this world, but was faine to flitte often, and remoue. For ſo do thei, that dwel in tentes, and tabernacles.

IN VS.) Chryſoſtome taketh (in vs) for in our fleſh, & vndreſtãdeth, that the humanitee of chriſt was a tabernacle to the diuinitee & ſo frameth this argumẽt againſt the hæretikes, that affirmed the worde to be turned into fleſh. The word dwelt in fleſh, ſaieth he, ergo the worde was not turned in to fleſh,

(& made fleſh only

al of one, For which cause he is not ashamed to cal thé brethern, saiynge, I wil shew forth thy name to my brethern, and againe I wil trust in him, and againe, lo I and the childré, whom god hath giué me. Seinge thā that the children were partakers of flesh, and blood, he likewise became partaker of the same &c.

A thirde cause S Paule reherseth, and that is that he might be merciful, and pitie the miserie of his people, hauinge felt tentations him selfe, that is to saie, that we might be the better persuaded, and certified, that he wold pitie vs, knowing that he had experience and feling of our miseries, and griefes in him selfe. For we can not thinke, that anie shuld pitie vs so wel, as he that feleth, or hath felt the same griefe, and smarte that we do.

To returne to S. Ioh. in thes his wordes, the worde became flesh, we haue a singular cósolation, in that I saie goddes sône hath také flesh of our flesh, & bones of our bones. For so haue we a nigh affinitee, & familiaritee with god. And so that, that was ours is made goddes, & that, that was goddes, is made ours. And we can not doubte, but that he wil do al thiges for vs, who being god wold familiarly be ioigned to vs in our nature. In

cntations, and wraſtlinges of cõſcience, let vs flie hereunto, & conſidre this great goodnes, and excedinge loue, and frendlines, and we ſhal be relieued, and preſerued from the baleful pit of deſpeare.

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(& made fleſh only

For nothinge dwelleth in it selfe. It is also true, that it is taken for amõge, in manie places of the scripture. One shal suffice for this purpose Actes. 4. There was not one nedie, en autois, in them, that is to saie, amonge them. The worde, escenosen, he made his téte, or tabernacle, fauoreth somewhat Chrysostomes vnderstanding.

AND VVE HAVE SEEN.) Now the Euangelist bringeth his awne experience, & the experience of thother Apostles, and disciples, which with their awne eyes saw such actes of the lorde Iesus, as proued him to be goddes onlv begotten sonne. The Latines haue a prouerbe, that one eyed witnes is worth ten eared. Of those thinges, which we haue seen with our awne eyes, we maye be faithful witnesses. Thapostles bicause they saw the thinges them selues, which thei witnessed to the worlde, ar called in the holie scripture, with a meruailous elegant worde, autoptai, selfe seers, and, epoptai, inseers, or onbeholders.

WE HAVE SEEN.) Where the Grekes haue sondrie wordes, that signifie to see, the Euãgelist vseth a special one, etheasametha, which signifieth to beholde a thinge diligẽt-

ly, and leasurely. We maie see thinges glaun singly, which sight is not so perfecte, and certaine, as whan we beholde a thinge sted fastly, and leasurely.

The greekes haue propre wordes for both kindes of seinge. The thinges that thapostles saw, thei so saw, as they cold not be deceaued, and therefore they ar called, peplerophoremena, fully ascertained.

His glorie.) The diuinite of the lorde Iesus shined out of his wordes, & dedes at al times, and in al places. His vertuous and innocent life, his miracles, his resurrection, his ascension, and sending of the holie goste, did speake, and as it were, crie out, that he was Goddes sonne. He gaue them also a tast of his diuinite, and heauenlye maiestie, whan he was most gloriously transfigured before them in the mount. But how do miracles proue the diuinite of Christ, seing that men haue don the like, as Elias and Elizeus in the old testament, and thapostles in the new. You shal vndrestande, that the lorde Iesus did miracles by his awne power, which the scripture obserueth diligently, and teacheth plainly, where men do them by a borowed power. Of the lorde worcking mi-

miracles the scripture saieth, I saie vnto the arise, I charge the go out. Of mé, the lorde Iesus make the hole, in the name of the lorde Iesus arise, & walke. Mā receaueth power to worcke miracles, god giueth power. But the scripture witnesseth, that the lorde Iesus giueth also power to worcke miracles, and that in his awne name. Whereby we easely see, the difference of the lordes worcking, and of mennes worcking of miracles.

THE GLORIE AS OF.) We behelde such glorie & magnificéce, as beseemeth goddes only begotten sonne, & agreeth only to him. The worde, as some times signifieth not the thige to be in dede, but a likenes of it, as whā we saie, he speaketh holily, as a good mā, but he is an hypocrite. Some times it noteth the truth of a matter, & a thinge truly to dedon. Walke as the childré of light, saieth Paule. He biddeth them not coūtrefaite the childré of light, but to shew them selues the childré of light in dede. After such sorte S. Ioan vseth the worde, as, for he meaneth that such vertue, such power, as the lord had, declared him to be verely goddes natural sonne, & that such thinges, as he did, belonge to goddes sonne only, nether cā be foūd in anie

other. As if we ſhulde ſaie of the moſt noble, holie, & bleſſed kīge Edwarde the ſixte, that he behaued hī ſelfe, as a kinges ſōne, our meaninge ſhuld not be, that he was not a kinges ſōne, but ſhewed him ſelfe, as though he had bē a kinges ſōne, but our meanīge ſhuld be, that he ſhewed him ſelfe none other wiſe, than his birth required, that is none other wiſe, than a kinges ſonne ſhuld do.

THE ONLY BEGOTTEN) This word auanceth the lorde Ieſus aboue al creatures, & teacheth hī to be goddes natural ſōne. Wē ar alſo called goddes ſōnes, but that is by adoptiō, by fauor, by grace, & not by natural generatiō. By natural generation god hath one only ſonne, who of his goodnes, and mercie hath made vs partakers of that, that he is by nature. This word thā, only begotten, ought wel to be weighed. For it teacheth the lorde Ieſus to be of the ſame ſubſtāce, that the father is of, and therefore verie God, and æqual to the father. For theſe thinges hange together, and folow one another. For our Euangeliſt teacheth in the 5. chapit. that whan the Lorde IESVS ſaied, God was his father, he ment, patera idion, his awne father, that is his natural father,

and therefore shewed him selfe æqual to god. For it foloweth in dede, that if god be his awne father, that is to saie, his father by natural generation, he must nedes be æqual to god his father. For in the godhead there is nothinge greater, or smaller. He that is of goddes substance must nedes be god. And he that is god must nedes be infinite, aboue al measure, and greatnes. So to be goddes only begotten sonne, & god to be his awne father, bothe which wordes this Euangelist hath of the Lorde Iesus, ouerthroweth al that maie be diuised by anie rauinge braine against the tru, and natural godhead, of goddes sonne, and his consubstantialitee with the father. Our Arians I know, wil runne here to their old shift, and seke narrowly to shew them selues finely grosse, or grosly fine in vndrestanding. For they ar wount to saie, that what so is consubstantial, I meane of the same substance, is of another, ether by diuision, or by flowing, or by sprutting. By diuision, as peeces cutte frō a masse of gold, by flowing, as children flow from their fathers, by sprutting, as twigges sprute from a tree. To this deuise, which sauoreth nothing but erth, I wil only allege the aunswe-

re, that the noble Emperor Constantine the great, made in the famous assemble of bishoppes, at Nice. We saie not, saieth the Emperor, that the sonne is consubstantial with the father, after the passions of bodies, that is to saie, as it fareth in bodies, by diuision, or cutting of &c. For a nature, that is immaterial, and mindlie, and bodiles, can suffre no bodilie thing. And here methinketh these logicians, & fine forgers of diuisions, shuld be ashamed, that a soldiar brought vp amõge trompettes, and braiyng of horses, shuld haue a finer vndrestanding, than they, & teach them to make a distinction, betwene bodilie, and mindlie thinges. This their fatnes than, and grossenes of vndrestanding, shal not let, but that the sonne shalbe of the same substance with the father. Howbeit this substance, that we now speake of, is not bodilie, but spiritual. And therefore we maie imagine no bodilie thing in it, but lift vp our mindes to that, that is spiritual. So it it shal remaine, that the sonne is of the same substãce with the father, for he is of none other substance, & therefore he is also æqual with the father. Yet the Arians lille out theyr blasphemous tounges stil, and franticly allege

the ſcriptures for them. For firſt thei iangle that it is written in this goſpel, the father is greater than I. Whereunto firſt I ſaye that one place of this goſpel, is not to be expouned againſt the hole purpoſe of the boke, which is to teach, that the lorde Ieſus is godes natural ſonne, and æqual to god. And ſith the Euangeliſt hath this worde æqual plainly, and expreſſely, thei ſhew them ſelues mad, that wold make him to encountre againſt him ſelfe. Againe I ſaie that whatſoeuer the father hath, the ſonne hath, as he him ſelfe witneſſeth in this goſpel, where vpon it foloweth, that he is æqual with the father. If the Arians wil ſaie now eſtſones, as they did in time paſt, that the ſonne hath power in dede, hath goodnes, and whatſoeuer the father hath, but not ſo much of euerie thinge, as the father hath, ſainct Auguſtine ſhal meete with them, as he did with their graund fathers in theſe wordes: whatſoeuer the father hath, the ſonne hath, but the father hath omnipotentie, ergo the ſonne hath omnipotentie. And than how is he not æqual with god in power? I ſaie further, that power is grounded in eſſence. But the eſſence of the father, and of the ſonne is one, and the

ſame, ergo the power of the father, & of the ſonne is one, and the ſame. And here I wil ſhew you another argument of S. Auguſtine, though ſome thinke it not, to be ſtronge enough. If the father, ſaieth he, begat his ſonne leſſe than him ſelfe in power, ether he colde haue begotté him æqual, and wolde not, or wolde, and colde not. If you ſaie, he wolde not, you ſaie, he was enuious, if you ſaie he colde not, you ſaie, he was not omnipotent, bothe which thinges ar impoſsible. To this reaſon, if anie ſhal ſaie, that ſo it might be proued, that god colde make no creature better than he hath made it, or that he was enuious, bicauſe he hath not ſo don, you maie aunſwer, that the matter is not like. For it is enuie to denie to a thinge that, which is due vnto it. But if that be denied, that is not due, it is no enuie. To creatures it is not due, that they ſhuld be better, than they be. But to goddes ſonne the æqualitie of the father is due, out of the nature of the godhead, and therefore colde not be denied without enuie, which enuie can haue no more place in god, than goodnes can haue place in the diuel, nor ſo much nether. Some wil cauille perhappes, that theſe reaſons aunſwer not

the place laied againſt vs, to them I ſaie firſt, that the place alleged can in no wiſe make againſt ſo faſt grounded a truthe, and therefore that it muſt nedes haue another meaning, than the Arians haue ſtombled vpon, to bolſter vp their feoble deuiſe. Secondly I ſaie that in that place the lorde Ieſus compareth not his ſubſtãce, with the fathers ſubſtance, wherein the matter of æqualitee cheifely, and only conſiſteth, but compareth his preſent humble ſtate, with the glorious ſtate, that he ſhulde haue after his aſcenſion. And therefore al the godlie old fathers wel nigh haue taught, thoſe wordes to be ſpoke of his mannes nature, which ſhuld be forth with aduaunced to immortal, and incorruptible glorie, by the power of the father.

Some greke writers in dede admitte, that the father is greater then the ſonne, not bicauſe he hath greater power, or that there is anie difference in their ſubſtance, and eſſence, but in that he is the father, and begetteth the ſonne, and is not begotten of the ſonne, therefore he maie be ſaide greater, in that reſpect, as thei thinke. The meaninge alſo of thoſe wordes, the father is greater than I, maie be this. The ende why I trauaile with

you, is not that you ſhuld ſtaie in me, and lo ſe no farther, but to bringe you to the father, as to the laſt marcke, that with me you maie ſee him, as he is. Whoſe glorie is more dere to me, than is myn awne glorie, and therefore I ſeke it more than myne awne, and I thinke that I haue not accompliſhed myne office vntil I haue brought you to him. But our Arians ſith they be ouer the ſhoes, ſticke not blindly to preſſe forwarde, and to go ouer the bootes to. For thei runne to this place written to the Cor. chap. 15. When al thinges ſhalbe made ſubiecte to him, than ſhal the ſonne alſo him ſelfe be aſſubiected to him, who hath aſſubiected al thinges to him. But what, if we aunſwere that, this alſo is ſpoken touching his mannes nature. For the ſame auctor. S. Paule in the. 2. chap. to the Phil. teacheth, that touchīg his diuine nature, he thought it no robberie, to be æqual with God. Naie ſaie they, for than he ſhuld not haue ſaide, ſhalbe aſſubiected, for that nature is al readie ſubiecte. Wil they graunt thā, that the lorde Ieſus hath a nature, that is not now ſubiecte to God, but ſhalbe hereafter? If they wil graunt that, than wil I ſaie, that what ſo euer is not now ſubiecte to god in

the lorde Ieſus his perſon, ſhal neuer be ſubiecte to God.

For that, that is once æqual to God, ſhal euer be æqual to God. How than is it ſaide, that his mannes nature ſhalbe aſſubiected, if it be al readie aſſubiected? I aũſwere bicauſe we ſhal than knowit, & ſee it dó, which now we beleue only. For as. S. Auguſtine proueth in the holie ſcriptures, thiges are ſaide to be don, whã thei begine to be knowen of vs. As whan we ſaie, halowed be thy name, goddes name of it ſelfe is holie, but we deſire, that it maie be ſo knowẽ to vs. For fuller vndreſtãdinge of that place of. S. Paule, ye ſhal cõſidre that al power is giuen to Chriſt, in that he is clothed with mãnes nature. For god hath exalted him in the ſame nature, wherein he was humbled. The ſcripture thã witneſſeth, that Chriſt hath ful dominion, and raigneth ouer heauen, & erth. God in dede is our gouernor, but it is in the face of Chriſtes mannes nature. Now Chriſt ſhal ſurrendre the kingdom, that was giuen vnto him, whan he hath finiſhed al thinges, that he hath to do by his mãnes nature, that we maie cleaue perfectly to God. Howbeit he ſhal not by that meanes vtterly giue vp his kingdó, where of

as the ſcripture teacheth there is no ende, but he ſhal as it were, conueie it from his mãhod to his godhead. For thã we ſhal haue an opẽ entree, & free acceſſe to the diuine maieſtie, where now our weakneſs wil not ſuffre vs to approche. Chriſt thã ſhal this waie be ſubiecte to the father, for thã the veale ſhalbe takẽ awaie, & the office of his mediation ſhal ceaſe, and we ſhal ſe God face to face raigning in his glorie without anie coueringe & meane. This far I ſaie the lorde Ieſus ſhalbe ſubiecte to his father, and this far ſhal his kingdom ceaſe, as he is a mediator for ſinners, as his kigdom conſiſteth in iuſtification of the vngodlie repenting, and in mediatiõ, and interceſsion for them, whõ he hath ſanctified. Other wiſe he is æqual to the father in his diuine nature, and knoweth no ſubiection, & his kingdom, being the fathers kingdom, is euerlaſting. Where ſainct Paule ſaieth that god maie be al in al, ſome thincke he ſpeaketh ſo, bicauſe we ſhal haue thã with out anie meane, manie commodities, which god now miniſtreth vnto vs by creatures. For maintenance of our life, we ſhal than haue no nede of bread, and drincke &c. nether for ædifiyng ſhal we haue nede,

of the ſacramentes, of the church, nor the out warde worde of the ſcripture, nor eccleſiaſtical offices. For god by him ſelfe ſhalbe al in al. Other teache the meaninge of thoſe wordes to be, that the fleſh ſhal couet no more againſt the ſpirite, but God ſhal poſſeſſe euerie parte of vs, and reigne in vs fully, and perfectly, which thinge in this life is only begonne. Here I wil leaue the Arians ſticking in the mire, & wil returne to ſainct Iohan.

FVL OF GRACE AND VERITEE.) Bicauſe that afterwarde he ſetteth grace, and veritee againſt the law, there be that thinke, that his meaninge is here, that the Apoſtles acknowleged him to be goddes ſone by this, that he accompliſhed al thinges that pertaine to goddes ſpiritual kingdome, bringing perfecte forgiuenes of ſinnes, & perfirminge in dede al that was ſhadowed, and figured in Moſes law. Other teache that ful of grace and veritee, is as much to ſaie, as moſt amiable, and ful of true vertues. And they verie lernedly ſhew, how theſe two wordes, chen, and, æmeth, ar taken in the ſcripture. Chen which worde to vs ſoundeth grace, is taken for fauor, as whan Abraham ſaieth

to god, im matſathi chen, if I haue foūd grace in thy ſight, it is aſmuch to ſaie as, if thou fauor, and loue me. And Salomon ſaieth, ſhæfer hachen, that is grace is deceaueable, whereby he meaneth amiablenes, and what ſo euer winneth vs fauor in mennes eyes. AEmeth, ſignifieth ſome times ſincerite, & vnfainednes, ſome times large bounteſulnes, and liberalitee, ſome times certaintie, ſurenes, firme, and conſtand abiding. In the firſt ſignification, that is for ſimple, ſincere, and vncontrefaite dealinge, ſinge Ezechias vſeth it in the. 36. of Eſaie. Remembre lord that I haue walked before the, be æmeth, in truth, and in a perfecte herte. In the ſeconde ſignification, we haue it in Geneſis, if it pleaſe you to ſhew bountifulnes and truth to wardes my maſter. In the third Ezechias vſeth it againe. The lordes word is good, only lette there be peace, and truth in my daies. By truth, he vndreſtandeth a firme and aſſured ſtate of the kingdom.

This much for
this time.

Giue
God the praiſe.

The Sixte READINGE.

THe Euangeliſt hauing breifely, and ſo brely ſpoken of the Godhead, of the Lorde Ieſus, as the exceding highnes, and incomprehenſible maieſtie of the matter required, made mention forth with of Iohan Baptiſte, the moſt notable man in dede for ſingular holines, and ſo than taken alſo, that euer was in that natiō, where yet had ben ſoundrie ſo plentiouſly furniſhed with Goddes ſpirite, as in al the worlde the like were neuer ſeen. This moſt excellent man Iohan Baptiſte the Euangeliſt brought in, as a witnes of the true light, of the fountaine of al light, of that light, that lighneth al mē, ether with general light, whereby the reprobate know there is a God, to their iuſt damnation, or with ſpecial light, whereby the chooſen know God more fully, and perfectly to their iuſtification, and ſaluation. This true, and æternal light, that ſhineth of it ſelfe, & boroweth not of other, is the lord Ieſus, to whom the Euangeliſt ſheweth vs, that the wondre of the world Iohan Baptiſt, a veri-

phenix amonge men, rendred notable witnesse. But what his witnes was, & with what wordes vttered, he hath not heretofore tolde vs, but in the wordes that folow, repetinge his purpose left for a while, he teacheth vs fully. And the summe, and meaninge of the wordes, which he now setteth forth is this, that the lorde Iesus, though he ioigned vnto him mānes nature in time, yet is æterne before al time, without beginning, & the verie auctor, maker, & prince of al men, high and low, and the true fountaine of al goodnes, righteousnes, and holines, and of al the benefites, and graces, that at anie time haue ben giuen to mē, sithens the beginninge of the world, or shalbe giuen hereafter, to the ende of the world. Finally that he is of goddes most priuie counsel, & that al the knowlege of god, that euer anie man had, what so euer that man was, proceded, & was deriued frō him. This is the summe of the testimonie of Ioh. Bap. & these be the wordes of the Euāgelist declaring first the maner of Io. witnessing, which foloweth streight after.

IOANNE VVITNESSETH.) Ioh. was vndoubtedly by the cōfessiō of al mē, euē of his aduersaries, a man of rare vprighnes of life,

of excedinge great grauitee, and manlie cō-
ſtantie,& ſo far from flatterie, & men plea-
ſing, that nether honor, and courtely plea-
ſaunt intertainement, nor the face of a cruel
tyraunt, nor moſt painful empriſonment,
nor the preſence of horrible death cold mo
ue him, to forbeare to ſpeake the truth at al
times. The teſtimonie therefore of ſuch a
man, ought wel to be herkenned vnto, & to
haue ſingular force, and moſt certaine credi-
te among vs.

WITNESSETH.) Iohans office was not
only to propoune, and ſette forth to the hea
ringe of men, the diuinitee of goddes ſon-
ne, but alſo to teſtifie the ſame, and to affir-
me it by legitime, and lawful teſtimonie, be
inge duly called to the office of a witnes.
Chryſoſto. noteth, that the Euangeliſt vſeth
a verbe of the preſent time, and thincketh
that thereby he teacheth, that Iohans witnes
hath continual force, and ſhuld moue vs no
leſſe now, than whan it was firſt vttered.

AND CRIED.) This worde aunciant
writters do wel note. And partly they teach,
that thereby an alluſion is made, and a regar
de had to the wordes of the prophete Eſaie,
the voice of one criynge in the wildernes.

Partly thei ſaie, that thereby is ſett forth the plaine, manlie, and bolde behauior of Iohā in witneſsinge the truth. For he vttered not the matter with a ſoft, faint, trembling, waue ring, darke and doubteful voice, that few might heare it, and vnderſtande it, but he cri ed with an aſſured minde, with great confi dence, and boldnes, with an erneſt Zeale, de ſiring that his voice might clearely ſoūde, to the eares, of al men. Such ſhuld al the witneſ ſes of goddes truth be, no whiſperers, no dreaners, no faint, and darcke ſpeakers, but criers. For this cauſe alſo it is neceſſarie for goddes miniſters to crie, bicauſe men be not only dul & ſlow, but for the moſt parte dea ſe to heare the truth.

THIS IS HE.) Other prophetes pain ted forth, and ſpake a fore hand of one, that ſhuld be the ſinge, & ſaueor of goddes peo ple, but none cold point him as it were with the finger, & ſaie this is he, let not your min des be caried hither, & thither, muſe no mo re, doubte nomore, where he is, or who he is, by whom ye ſhal obteine a quiet, and bliſ ful ſtate, for here he is, and this is verie he. In this point Iohan Baptiſt excelleth al other prophetes, that were before him. For our

mindes ar not ſtayed, and quieted in the name of a ſaueor, vntil we know certainly, who it is.

OF VVHOM I SPAKE.) Hereby we vnderſtãde that Iohan had before made manie ſermons of the lorde Ieſus, & that the ende of al his preachinge was, to bring mé to him. And this ſhuld be the ende of the preaching, and teaching, of al other.

HE THAT COMMETH AFTER ME) In theſe wordes he teacheth vs the æternitee of the lorde Ieſus, his diuine nature, and godhead. For he ſaieth, he that came after me, was before me. But touching the humanitee of the Lord Ieſus, he was not before Iohan, but after him. Touchinge alſo the office of preaching, Iohan was before the Lord IESVS. Howbeit concerning his diuine nature, it is truly ſaid, that the Lord Ieſus was before Iohan. For Iohan was not in the begininge with god, goddes worde, goddes brightnes, goddes ſonne, and verie god. Concerning this nature, the lorde him ſelfe ſaieth, before Abraham was, I am.

WAS BEFORE ME.) The old Latine tranſlation out of the greke had, factus eſt, was made before me, which cauſed much ſu-

perfluous talke amonge men, and vaine tormenting of wittes, how the lord cold be ſaid to be made before Iohan. For his mannes nature was not made before Iohan. And his diuine nature was neuer made. The ambiguitee, and doubtful ſignificatiō of the word deceaued both the interpreter, & thé. For, geneſthai, ſignifieth to be made, & alſo to be. And in the later ſignification it is vſed in this verie ch. egeneto anthropos &c. there was a man ſent. For we can not ſaie, there was a man made ſent.

WAS BEFORE.) In matters of religion we haue great regarde, what mé before vs haue thought. Wherei this is our faute, that we extéde not our ſight far inough. For we loke to thé in dede that were before vs, but we loke not to him, that was before thé, that were before vs, yea that was before al. S. Cyprian reprouing this ſhortnes of our ſight, ſaieth that we ought not to loke, what mé before vs thought good to do, but what he did, that is before al. It ſhalbe good therefore for vs, to know what religiō the lorde Ieſus, taught, & cōmended, who was before our fathers, fathers and. 15. hundred yeres.

FOR HE VVAS MY FIRST) The

worde, for, rendreth a cauſe, why a thinge is don. Iohan Baptiſt than ſheweth a reaſon, why he ſaide, that the lord Ieſus was before him, bicauſe, ſaieth he, he was my firſt, that is to ſaye, my prince, my head, my autor, my maker. And that in dede proueth ſufficiently, that he was before him. They that tranſlate the wordes in to our toung, bicauſe he was ere I, make him proue the ſame, by the ſame which we vſe not to do.

OF HIS FVLNES.) Here we haue the fountaine, and hedſpringe of al the graces, and giftes, that euer anie man hath had heretofore, were he neuer ſo good, and holie, or ſhal haue hereafter. Out of this wel of liuinge waters, which neuer faileth, is neuer dried vp, or drawen out, al the ſaintes, and prophetes from the beginninge, drue al the knowlege, goodnes, and holines, al the ſpiritual motions, vertues, and excellent qualities, that euer they had themſelues, or ſtirred vp in other. Out of the ſame welle floweth vnto vs, and ſhal flowe hereafter vnto the ende of the world, what ſo euer is good, & vertuous, what ſo euer pertaineth to the attainment of tru felicitee, and of a blisful life. For he hath not only theſe thinges, but is

ful of them. For as sainct Paule writeth to the Col. in him dwelleth al the fulnes of the Godhead, somaticos, bodily, that is to saye substantially, not in image, not in shadow, but in bodie, in substance, in dede. We lerne than by this sentence of Iohan Baptiste, that no knowlege, no goodnes, no holines, no manr of vertue is to be sought anie where, saue in the Lorde Iesus. And more ouer that we nede not feare, lest we shal want anie spiritual thinge, if we resorte to him, seinge that he hath the fulnes of the spirite. Lastly that al men what so euer they be, ar voide of grace, and godlines by nature, sith al receaue out of the fulnes of goddes sone. We al, saieth Iohan Baptiste nombringe him selfe amonge the rest. And if Iohan Baptiste receaued his holines, out of the fulnes of the lord Iesus, and gotte it not by his natural strength, and godlie preparations, as the great idoles men vainly iangle, I maie boldly pronounce, that neuer anie man had, or can haue anie true vertue, and holines, but by the gift of the lord Iesus, that nothinge maie be left to anie, where of to bost. For if thei haue receaued out of the fulnes of another, why shuld thei bost, as though they had

not borowed al of another, but had poſſeſſed ſome what of them ſelues. Wherefore theſe wordes of Iohan Baptiſte beate doune what ſo euer idle heades haue builded, & raiſed vp to aduaunce mannes ſtrength, and mannes merites. But whan it is ſaide that al men haue receaued out of the lordes fulnes, we maie not be ſo fond, as to thinke, that al men indifferently haue receaued grace, but that they which haue receaued, had it from him only. Here we maie not paſſe ouer, that this place alſo proueth the Lord Ieſus to be verie god. For who is the fountaine of al knowlege, goodnes, holines & ſpiritual graces in al ages, & in al men, but God only? But as we muſt know hereby, that he is god, ſo we muſt know, that he poſſeſſeth not theſe thinges to this ende, that he maie haue no maner of want, but to ſende them forth to the vſe of men. For he kepeth not his treaſures to him ſelfe enuiouſly, or niggeſhly, but ioieth to diſtribute them, & to ſende them abrode. Nether is he a merchaunt man, to make ſale of them, but giueth thé frely, as we ar taught in Eſaie: O al ye that thirſt cóme to the waters, euen he that hath no monei, comme bye for no moneie, & for no price, wine, & mil-

se. To buyie for no moneie, is a verie easie buyinge, yea it is no buyinge, but a free receauinge. Sith thā the lord Iesus possesseth the fulnes of al spiritual riches, & possesseth the same not to hī selfe only, but also to our vse, & more ouer calleth vs frely to enioie his goodes, my counsel shalbe that you resorte not for aide & cōforte, & purchasinge of goddes grace to Marie, or to Iohā, to Petre, or to Paule, but to him, who possesseth al good thīges, not by borowinge, but by nature, not in parte, but fully, not to his awne vse only, but to the vse of men in this world, cheifely & proprely of goddes chosen. For he hath also manie good thinges, which he giueth cué to the reprobate, as beautie, & strength of bodie, eloquéce, & knowlege of liberal sciéces, wordlie riches &c. But he hath certaine special iuels, which he giueth only to his chosé, namely tru faith, true righteousnes, & holines, true ioifulnes, patience, and constantie in afflictions, true peace, and quietnes of consience.

GRACE FOR GRACE.) This sentéce is sodrie wise expouned, I wil first shew you S. Augustines mide. These be his wordes vpon this place. Than brethern, al we haue receaued out of his fulnes, out of the fulnes

of his mercie haue we receaued, what? Remiſsion of ſinnes, that we might by iuſtified by faith. And what more ouer? Grace for grace, that is to wit, for this grace, whereby we liue of faith, we ſhal receaue another grace, namely euerlaſtinge life. But what els is it ſaue grace? For if I ſhal ſaie, that this is due to me, I aſsigne ſome what to my ſelfe, as to whom it is due. But God crouneth the giftes of his mercie in vs. Thus ye ſee ſainct Auguſtines meaninge, to wit, that al Goddes good giftes, and in the ende euerlaſtinge life, is not a recompenſe of our merites, but commeth of the free liberalitee of god, bicauſe it pleaſeth him ſo to reward his former graces, and to croune his awne giftes in vs. And ſo he calleth faith, whereby we ar iuſtified one grace, and euerlaſtinge life another grace, verie truly and godly, to the confuſion of the monſtruous idols ſouldiars.

Other expouninge grace for grace, grace vpon grace, teach that out of this fulnes of his ſonne, god gaue to our fathers vndre the old teſtament the ſpirite of feare, whereby as children vndre a ſcolemaſter, thei were kepte in, and reſtrained, that thei ſhuld not ſtraie abrode after fleſhlie luſtes, but be led

forth, and framed to some godlines. And in the new testamét, he giueth the spirite of fredom, whereby with more francke, and free hertes, and with more ioiful courage, by the motion of the spirite, we do the thinges, that please god. Not that our fathers were al together voide of this free spirite, but bicause of their childlie age, thei were more kepte vndre by feare, and the spirite was not so richely, and largely giuen to them, as to vs, I meane vniuersally touchinge goddes ordinarie dispensation. For to some special persons, the spirite was as largely giuen, & more largely than it is now. The exposition of other is, that God loueth and fauoreth vs bicause of the loue, and fauor, that he beareth to his sonne, as sain& Paule writeth, that he hath made vs acceptable in the biloued. For by nature we ar the children of wrath, & the loue, and fauor that we finde in goddes sight is for that, that of his awne goodnes he hath made vs, the membres of his most derely biloued sonne, and so loueth vs, as a parte of his sonnes bodie. Other thinke that the meaninge of these wordes is, that God powreth al his graces in to the lord Iesus, and by him conueieth the same vnto vs, as by a conducte

pipe. I leaue to your choise, which of these expositions you wil folow.

THE LAVV. The nature of men is communely ether to giue to litle, or to much reuerence to goddes ministers. And to despice them while thei liue, and whā thei be ded, to make them more than saintes. In the time of the lordes conuersatió vpon erth, the Iues had Moses in such reuerence, and estimation, that thei made him verie litle lesse than a God. In Moseis person they gloried, Moseis person thei bosted, and extolled aboue the starres. Thei had this also, that thei so puft vp them selues in their knowlege of Goddes wil, and in their holie, and perfecte workes, wrought accordinge to the rule of the law, as that they excelled al other men, and were halfe goddes vpon erth, and more mete to be placed in paradise amonge the heauenlie spirites, thé to walke in this vale of miserie amonge sinful mé. Wherefore Io. Baptist to plante christ Iesus in the hertes of thé, to whom he was sent to be a teacher, & the better to aduaūce his glorie, laboureth to pulle those two great hindraūces out of their hertes, namely their preposterous gloriynge in the persone of god.

des miniſter,& their vaine cõfidence in their awne holines,and righteouſnes. And firſt he ſetteth vp the lord Ieſus far aboue Moſes, making a compariſon betwene the office of Moſes,& the lordes office. For he aſsigneth to Moſes, that he miniſtred, & gaue the law to the people,he aſsigneth to the lord Ieſus, that he hath brought grace,& truth. Now there is an excedinge greate differéce, betwene theſe two offices. For thone is the miniſtration of death, and condempnation, thother of life,and iuſtification. The law in dede preſcribeth vnto vs true holines,& certainly ſheweth vs,what we ought to do,& to leaue vndon in euerie pointe,but while thereby,ether it repreſſeth,& reſtraineth ménes raginge luſtes, or cõuinceth al men, and proueth, that thei do not the thinges, thei ought to do, nor eſchue the thinges, they ought to eſchue, as sain& Paule lernedly, and truly writeth, it encreaſeth ſinne, worcketh wrath, killeth and condemneth vs. It encreaſeth ſinne, bicauſe the more our luſtes ar reſtrained, the more ragingly thei burſt out. It worcketh wrath, bicauſe that whan our luſtes ar bridled, we ar angrie with GOD, for puttinge that ſnaffel in to our mouthes, and ſo to our

other vices we adde disobedience, stubburnes, and murmuringe against God. It killeth and condemneth, bicause it pronounceth al men accursed, that kepe not the thinges prescribed, and taught in it, to the vttermost title, where as we perfirme not one iote perfectly, as we shuld. But here we must know, that the law of hir selfe, and of hir awne nature, hath not these effectes, but by accident, that is, by the meanes of our vicious, nawghtie, corrupte nature. For the law is good, holie, and iust, and worcketh not condemnation of hir awne nature, but bicause our sinful nature can abide no good thinge, therefore of necessitee it must be condemned by that, that is good, whan the same is laied vnto it. The propre cause is not in the sunne beames, that they make a carion to stincke the more, but in the nature of the carion. For thei shine vpon other bodies without such effecte. If our nature were good, the law shuld be most liuelie, and confortable vnto it. Now bicause it is corrupte, and poisoned, the law worcketh not the thiges that it wold, and shuld, but the thinges that such a nature wil only suffre to be wrought.

GRACE AND TRVTH.) We haue now

the office of Moſes, lette vs on thother ſide conſidre the office of the lord Ieſus. But firſt lett vs vndreſtande the wordes. By grace ſome vndreſtande that, that maketh vs amiable, and acceptable, and getteth vs fauor before god and men. By truth thei vndreſtãde true, ſincere, perfecte, ſounde, and ſure righteouſnes. Other by grace in this place vndreſtãde forgiuenes of ſinnes, & by truth the fulfillinge of al the figures, & ſhadowes of Moſeis law. In which ſignificatiõ ſoeuer you ſhal take the wordes, the ſenſe ſhalbe good, and godlie. For the lorde Ieſus maketh vs amiable, and acceptable in Goddes ſight, apparellinge vs with his awne ſwete ſmellinge garmentes, that is with his awne holines, & he renueth our mindes vnto true, ſound, and faſt abidinge righteouſnes, he alſo hath optained for vs remiſsion of our ſinnes, and hath perfirmed al that was ſhadowed in Moſeis law. For he hath waſhed, ſanctified, and purged vs with his awne blood. He hath ſuffred death in our ſtede, and offred him ſelfe a ſlaine ſacrifice vpon the croſſe, to be a perpetual ſatisfaction for the ſinnes of al goddes choſen, and to appeaſe for euer Goddes wrath kindled againſt ſinne.

And here we ar clearely taught, that the law cold not bringe theſe thinges to paſſe.

Wherefore al thei that haue aſsigned righteouſnes, and acceptation in Goddes ſight to the dedes of the law, or haue ſought anie holines, anie forgiuenes of ſinnes, anie ſparcle of grace, and life other waies, than by the lord Ieſus only, & alone, haue miſerably begiled them ſelues, & other to their perpetual confuſion, & perditió. Let vs my brethern be no more deluded, but reſorte to the true fountaine of al heauenlie graces, & draw frō thens thorough faith ſincere holines, & true righteouſnes, and what ſo euer maie make vs amiable, and acceptable in Goddes ſight, that we maie glorie in no maner of thinge, ſaue in the lord Ieſus alone, our only ſanctifier, iuſtifier, ſaueor, redemptor, and what ſo euer our nede requireth, that he ſhulde be vnto vs. For that, which was impoſsible for the law to do, in that it was weake thorow the fleſh, God hath perfirmed, hauing ſent his ſonne in the lifenes of ſinful fleſh, and by ſinne, that is to ſaie, by a ſacrifice for ſinne, hath condemned ſinne in the fleſh. This ſonne of God is made vnto vs wiſedome, righteouſnes, ſanctification, and re-

demption. This ſonne of God hath raunſomed vs, from the curſe of the law. This ſonne of God is the ende of the law, to iuſtifie, al that beleue. This ſonne of god hath giuen vs the ſpirite of adoption, the ſpirite of goddes childré, the ſpirite of fredom, the ſpirite of alacritee, & good courage. Theſe thinges Iohan Baptiſte teacheth, and ſo quaileth the Iueis vaine glorivnge in Moſes, & their vaine glorivnge in their awne holines, and righteouſnes, to the high aduancement of him, to whom al glorie is due, I meane Ieſus Chriſt, our only lorde and ſaueor.

NO MAN HATH SEEN GOD.) &c. Now to confirme the thinge that he had ſignified touchinge Moſes, namely that he muſt ſitte far beneth the lorde IESVS, in this ſentence he giueth vs to vndreſtande, that the verie knowlege of Goddes wil, and of the law, that Moſes had, he receaued it from goddes ſonne. For nether Moſes, nor anie other man cold attaine to anie certaine knowlege of goddes wil, or ſhal euer attaine hereafter, but by the reuelatió of him, that is in goddes boſome. So MOSES, whoſe paſsige great knowlege they boſted ſo much, was but the Lord Ieſus his ſcolar, and therefore of

dutie muſt giue place to his maſter. The Iues in dede had euer in their mouthes that Moſes had ſeen god, and ſpoken with him mouth to mouth, ſo that god had no ſecrete, that he had not opened vnto him. But the truth is that no mortal man can attaine, to a ful knowlege of Goddes infinite maieſtie, and ſee his face as it is. For whan Moſes deſired to ſee goddes glorie and maieſtie, aunſwer was made vnto him, thou canſt not ſee my face, for man ſhal not ſee me, and liue. Wherefore whan the ſcripture ſaieth, that Iacob ſaw God face to face, and that Moſes talked with him mouth to mouth, the meaninge is, that god opened him ſelfe more plainly, and talked with them more familiarly, than with other men. Howbeyt they ſaw not his awne verie face, that is thei attayned not to a ful knowlege of the diuinite. For as Tertullian lernedly writeth, mannes minde can not comprehende the thinges, that be in God. For god is greater than mannes minde, nether can it be thought, how great he is. For if god cold be cõprehended by thought, than he ſhuld be leſſe than mannes minde, whereby he might be conceaued. He is greater alſo than al ſpeech, nether can he be vtte-

red with wordes. For if he cold be vttered with wordes, than he ſhuld be leſſe then mãnes ſpeech, whereby he might be compaſſed. But what ſo euer ſhalbe thought of him, ſhalbe leſſe than he, and what ſoeuer ſhalbe ſpoken of him, ſhalbe leſſe than that, that is aboute him. For if thou ſhalt calle him light, thou ſhalt name a creature of his, and not expreſſe him. If thou ſhalt calle him vertue, thou ſhalt ſpeake of his power, and not vtter him. If thou ſhalt calle him maieſtie, thou ſhalt deſcribe his honor, and not him ſelfe. Breifely what ſo euer thou ſhalt ſaie of him, thou ſhalt rather declare a thinge of his, than him ſelfe. For what canſt thou worthely ſpeake, or thincke of him, who is greater than al wordes, and al vndreſtandinge, ſauinge that one waie we maie comprehende in minde what God is, if we ſhal thincke him to be that, that can not comme in to mannes vndreſtandinge, or thought what maner a thinge, and how great it is. For as our eye ſight, is dulled in beholdinge the ſunne, nether cã abide the gliſteringe brightnes of the ſunne beames, ſo our minde ſuffreth the like thinge in thinckinge of God, and the more it is bent to conſidre God, ſo much the more it is

daseld,& blinded with light. For what can we thinke worthely of him, that is higher thā al highnes, deper than al depenes, brighter than al brightnes, stronger than al strenght, fairer than al fairenes, truer than al truth, greater than al greatnes, richer than al riches, wiser thā al wisdome, better than al goodnes so that it maie be truly said, that GOD is such a thinge, as where vnto nothinge can be compared. For he is aboue al that can be spoken, or thought. And therefore whan Moses was admitted to a singular sight of the diuine maiestie, God saide vnto him, thou shalt see my hinder partes, my face thou shalt not see. The sight of Goddes bac ke was a great knowlege surely of the diuinitee, but not a ful knowlege, so that it might be saide, that he saw Goddes verie face. And yet that knowlege also, which he had of god, he had by the instruction, and reuelation of Goddes sonne. For God inhabiteth light, that no man can approche vnto. Goddes son ne only knoweth the father, and he only giueth al the knowlege of the father, that euer anie man had, or shal haue. For he only is of the fathers priuie counsel, he only is admitted in to his bosome.

God.) The Greke word, theos, which S. Iohan vseth is made, of theein, to runne, as Plato teacheth, bicause the rude old men seing the ouer bodies so fast to moue, thought that God rane in them, and therefore called god a runner. We maie thinke, that he is called a runer, bicause he is spedely presét to help in al nede. Other deriue the word out of deos, feare, bicause he is most to be feared, and reuerenced. The latines cal God, Deum as it semeth of the greke word, theos or deos or as some thincke a dādo, of giuīge, or quod nihil illi desit, bicause he wanteth nothing. But though the names, that the heathé vsed, whereby to signifie the supreme æternal mīde, be verie good, & také out of some ꝓprietes, & effectes, that thei vndrestode in God, yet it shalbe most fruteful, & cōfortable for vs, to know what names the godlie haue vsed, & goddes spirite hath vttered in the holie scripture. Now the most excellent name of god expressed by goddes spirite is Iehoua, which the grekes cal tetragrāmaton, bicause it consisteth of .4. lettres. The Hebrues haue it in such reuerence, that thei thinke, it is not to be vttered with mennes lippes, and therefore in stede therof thei euer read

Adonai. And to this daie if thei heare a Chri-
stian pronounce it, thei ar astonied, and fea-
re left the skie shal fal, or the erth swallow
them vp. Wherein though there be ouer gre-
at superstition, yet it appeareth, in how won-
dreful reuerence thei haue this name. They
calle it shem hamphoras h nomen expositu,
bicause it expouneth, and declareth the natu-
re of god, asmuch as maie be comprehen-
ded by mā. And if a mā did know it perfect-
ly, the Cabalistes saie, that he might worke
miracles. It commeth of haua, which signifi-
eth to be. For god his of him selfe, and not
of another, and he giueth beinge to al thin-
ges that be. The grekes haue a meruailous
apte word to expresse this, which I thincke
none other tounge with life elegantie can
attaine vnto, autousios, as you wold saie, a
selfe beer, or one that hath his being of him
selfe. And that god is of him selfe, and the
author of al beinge, and wil so be knowen,
he him selfe teacheth vs in the boke of Exo-
dus. For whan Moses spake thus vnto him:
Lo I shal comme to the children of Israel,
and saie vnto them, the God of your fathers
hath sent me vnto you, if thei shal aske what
is his name, what shal I saie, God aunswe-

red, I wilbe that wilbe, or I am that am. For the Hebrues vſe the time to comme in ſtede of the preſent time. Which wordes Moſes Gerundéſis an hebrue thus expouneth: God is that eſſence, that hath not paſſed awaie, ne ſhal paſſe awaie, which neuer begāne, and ne uer ſhal ende, but paſſeth al maner of time, who only can ſaie, I am. For he is the fountaine, and headſpringe of al beinge, and life, of whom al thinges haue this, that thei be.

This name Iehoua was knowen euen to the heathen Italians, for they called their high, and principal God Iouem. And Pythagoras ſemeth to haue vndreſtand the myſterie of the name. For of him the heathen write, that his moſt ſolemne, holie, and inuiolable othe was, ne ton retractyn, by the quaternion. For he ment this holie, and reuerend name, which bicauſe it conſiſteth of foure lettres, is called, tetragrammaton, as you wold ſaye fourelettred. And that he ment this name, it appeareth by this alſo, that he uſed the wor de tetractys in the maſculine gendre, where after the grammatical rules of the greke toū ge, he ſhuld haue uſed it in the feminine, if he had ment nothinge but the nombre. If you deſire to know, how this ſecrete name

camme amonge the heathen, I thincke ſurely, that Noes ſonne Iaphet, who was the father of thoſe heathen, that we ſpeake of, taught his childré true religion, and that they from hand to hand deliuered the ſame to their poſterite the heathé, which though they daily corrupted more, and more the religion, that thei receaued from their fathers, yet thei retained ſome remnauntes, and amonge other thinges this reuerend name, as chiefely commended vnto them. Other thinke that Abrahams name, after the noble, and famous victorie, that God gaue him ouer the 5. kinges, was celebrated, and renoumed thorough out al the world, in ſo much that the heathen ſent ambaſſadors to him, euen out of Italie, and entred in to a league with him, whom he taught true religió, and this moſt holie name. As for Pythagoras I beleue he lerned of the aunciant hebrues in Iurie the myſterie, and ſignification of this name. For Plinie writeth, that the old Philoſophers were great trauailers in the eaſt partes for lerninge, and it were eaſie to ſhew that the cheefeſt parte of Platoes diuine lerninge, which the heathen haue in ſo great admiration, is drawen out of the foūtaines of the hebrues

That Heſiodus, and Ouide write of the creation of the world, is ſtolen moſt plainly out of the firſt chap. of Geneſis. Thei ſtale alſo the hiſtories of the holie ſcripture, and put them forth in their writinges alteringe certaine thinges, & chaunginge the names, that their theft might not be eſpied. For hauing red the hiſtorie of Ionas, thei muſed on their matters, & ſette forth in pleaſant ſonges, & dities, that Arion was caſt in to the ſea, and that a dolphin which had heard his melodie before, whan he was in the ſhippe, came, and receaued him on his backe, and caried him to lande. And after this ſorte thei uſurped manie other thinges, and handled them as they thought good, addinge, diminiſhinge, alteringe, and chaunginge at their pleaſure. But I leaue them, & wil returne to my purpoſe, and ſhew you more of goddes names reherſed by goddes ſpirite in the ſcripture, which though thei be Hebrue, yet I thinke good, that al engliſhe men ſhuld know them, and their ſignifications, aſwel as anie other engliſh wordes. For there is great pith, great importance and liuelines in them. And it is a ſhame that either we ſhuld be ſo nice, as to diſdaine, or ſo ſlowthful, as to refuſe the la-

bor to lerne halfe a douſen wordes, beinge as it were great with childe, with ſo manie cō modities, and confortes. The ſcripture hath another name of god like to Iehoua in ſignification, to wit, iah. For it is deriued from haiah, which alſo ſignifieth to be. This name is not al together ſtraunge vnto vs. For we haue al heard halleluia ſounde in temples. Dauid uſeth it notably in the .68. pſal. Aduance him that rideth vpon the heauens, beiah ſhemo, in his name iah. Vpon the which place the Hebrues teache that by the name iah, Goddes power is ſignified, whereby he made, and gaue beinge to al thinges. God is alſo called adonai. For he is lorde of al thinges viſible, and inuiſible. Al thinges ar ſubiecte to him, and ſerue him. His power is mere, & vnmixte. No man putteth in fote with him, he ruleth, and gouerneth alone far, and wide thorough out al the erth, and heauē to. Againe god is called el of ſtrength, for he can do what he wil? And he hath another name life vnto el to wit, Eloh̄im, which ſignifieth his preſence. For he leaueth not his creatures, and ſeruantes deſtitute, but is preſent with them, and nigh at hand to helpe, ſuccurre, preſerue, and mainteine them. Here ye

ſhal note that the ſcripture ſpeaking of the true god, euer vſeth this worde in the plural nõbre, and yet ioigneth the ſame with verbes of the ſingular nombre, whereby lerned mẽ thinke pluralitee of perſons, and vnitee of ſubſtance to be noted in the godhead. Now you haue. 5. names of God, Iehouah, iah, el, elohim, adonai, whereof Aſaph vſeth three together in the beginninge of the. 50. pſal. El, Elohim, Iehoua hath ſpoken. There remaineth yet another name of God Shadai. For God ſpeakinge to Abraham in the. 17. of geneſis, where he maketh his couenaũt with him, ſaieth: I am El Shadai, which ſome Iues teach, to ſignifie moſt ſtronge, ſome neceſſarie. Rabbi Moſes ſaieth that it is compound of Sha who, and dai ſufficient, as you wold ſaie, God who is ſufficient, bicauſe he wanteth no thinge, nedeth nothinge, but hath al in him ſelfe, and giueth to other, al that they nede. Theſe two wordes, Iehoua, and Shadai, ar notably mentioned together in the. 6. of Exod. where God ſpeaketh thus to Moſes: I am Iehoua, and I appeared to Abraham, to Iſaac, and to Iabob in El Shadai, and in my name Iehoua I was not knowen to them. Vpon this place Aben Ezra ſaieth,

that the vertue of this holie name was knowen to Moſes, who wrought ſo wondreful thinges in AEgypte. And that the maieſtie of God was knowen, to the aunciant fathers before in the name El Shadai, but they knew not the power and vertue of the name Iehoua, al though they had the name in vſe. For it is written in the 4. of Geneſ. that in the time of Seth men beganne to cal on the name Iehoua. But our men haue a better expoſition of that place. For thei teach that the ſenſe is, as if god ſhuld ſaie thus: I opened my ſelfe to your fathers, as el Shadai, that cold fil the with al good thinges, and therefore promiſed them a lande flowinge with milke, and honie. But in my name Iehoua I was not made knowen vnto them, that is to ſaie, I haue not yet perfirmed, that I promiſed. Now I wil fulfil my promiſſe in dede, and declare that I am not only El Shadai, but alſo Iehoua an æternal eſſence, and beinge conſtant, true, and like my ſelfe in al pointes, perfirmi-he that I haue ſhewed my ſelfe to be. For the beinge of al thinges is in me, and I am the author of al thinges. But now we wil returne to our texte. No man hath ſeen.) S. Io. meaninge is not to ſhew, that no man hath ſeen

god with bodilie eyes. For though that mennes eyes can not attaine to the sight of God, and whan the prophetes ar said, that thei saw the lord of hostes, that was don in image, & in some bodily shape, which it pleased God to take for a time, yet saint Iohan hath another purpose, namely to teache, that no man hath now, or hath had here to fore anie knowlege of God, but by the openinge of the lorde Iesus.

THE ONLY BEGOTTEN.) Hauinge spoken before sufficiently of this, I forbeare to speake anie more. Only I wil giue you saint Augustines wittie shorte sentence. In that he is only begotten, saieth he, he hath no brethern, in that he is first begotten, he vouchesafeth to calle al them his brethern, that ar new begotten.

IN THE BOSOME.) This is a speech borowed out of the custoume of men. For whan we wil signifie that we wil committe our secretes to anie man, we saie, that we wil admitte him in to our bosome. So the meaninge is, that he is priuie to al Goddes secretes, and therefore can shew vs such heauenlie mysteries, as noman els can declare. And this exposition saint August. foloweth. Cy-

rille thinketh, that in the boſome, is aſmuch to ſaie, as in the father, and of the father, and as you wold ſaie, vſinge mannes wordes in the inwarde partes of the father. For he is not a peece cutte of, and diuided from the ſubſtance of the father, as it fareth in mānes begettinge, but he is ſo begotten, as he is ſtil in the father. HATH SHEVVED FORTH) Exegeiſthai in Grefe is to make a plaine, and open declaration of darcke thinges. And thereby we lerne nether to glorie in anie mannes lerninge, wiſedome, or knowlege, nor to addicte and wedde our ſelues to anie mortal mannes doctrine, ſith goddes ſonne only ſheweth forth diuine myſteries, and al godlie wiſedom. Finally we lerne that what ſo euer is affirmed and taught of God without the ſpirite of Chriſt is vncertaine, and therefore to be reiected. Now than my brethern, let vs no more ſette one eye vpon Goddes ſonne, and another vpon our ſelues, or vpon anie man in erth, or in heauen, liuinge halfe vndre Goddes true anointed, and half vndre mannes falſe anointed, but let vs fixe both the eyes of our minde vpon him, who beinge in goddes boſome is the ful fountaine of al true knowle-

ge, and al true felicitee, and let vs now at the laſt ſpedely trauaile forth from Babylon to Ieruſalem, from the kingdom of darcknes, to the kingdome of light, from ſuperſtition to ſounde religion, from hæreſie to truth, from men to God, from hel to heauen, that hauinge renounced the whores companie, and caſt vp hir ſwete venimme, we maie be receaued in to the kinges palace, and ſee the beautie of his houſe, and be filled ful of heauenlie ioies with God the father, the ſonne, and the holie goſt, to whom now at the laſt ſee that you rendre due thanckes, & immortal praiſes.

A M E N.

Here foloweth a farther expoſition of the texte, as it is continued in the Euangeliſt, made by Bar. Traheron in three other readinges, now firſt publiſhed.

TO MASTER IO. TVRNOR MY VVELBILOVED FREND, AND companion of the preſent afflictions of this woful time, with Goddes elect, for the goſpels cauſe, grace, and peace.

I Know to much, and meruail, and lamente no leſſe thā you dere frend, that in ſo great light of goddes word, and in ſo luſtie, and bold profeſsing of heauenlie doctrine, manie ordre their liues none other wiſe, thā if al felicitee were to be ſought in this preſent world. For though they wil ſeme Chriſtes diſciples, yet they ſhew them ſelues in dede Epicures ſworen ſcolars, or rather bond ſlaues. And I wot not, whether it were more honeſtie for them, to open Epicures ſcoole, and to profeſſe his doctrine, than to beare Chriſt in their mouthes, & Epicure in their hertes, to ſounde heauen in wordes, and to breath hel in dedes. If Chriſtes doctrine be true, why do they not aſwel folow it, as they praiſe it? If Epicures doctrine be true, why do they not aſwel praiſe it, as they folow it? They dare not praiſe it, & yet they dare embraſe it, and reiecte that, that

they muſt nedes praiſe. If it be to be folowed, it is to be praiſed, if it be not to be praiſed it is not, to be folowed. If they wil folow that, that they them ſelues know to be euil, let them ſaie plainly, that they wilbe folowers, and mainteiners of euil, let them cal themſelues nomore Chriſtianes, but Epicuræans, or Machiauillians, or rather muchvillaines. They wil ſaie perchaunce, that the name is odious, though the thing hidden vndre, be good. Let them thā ſhew the faire face of it. What is their hidden gaie thinge? Namely that pleaſure is ſoueraine felicite, and bliſfulnes, to thattaiment whereof, al trauailes muſt be referred. And bicauſe they wil in ſome pointes, ouercomme the old Epicuræans, thei meane not the pleaſure of the minde, but the pleaſure of the bodie. And if they paſſe for anie pleaſure of the minde, that conſiſteth in the contemplation of their welth, and hoorded ſtoare, and in the ſwete remembrāce of the pleaſures, that ether they haue had, or ſhal haue. But if felicite ſtand in ſuch pleaſures, than the more pleaſures men haue had, the more happie haue they ben, and than Heliogabalus, whoſe name hi therto, hath ben iuſtly abhorred, exceded al

other in felicite, breifely than sithens the begining of the world, the most parte of good men, haue ben verie vnhappie, and the most part of nawghtie men, haue ben verie happie. And yet me thincketh, that their happines shuld be some what vnhappie. For they get their pleasures with paine, they vse them with tediousnes, they find them corrupte sometimes with bitternes, they forgo thē with griefe. And in dede they ar assone gon, as tasted. So the getting of them is painful, the vse fulsome, and shorte, beside that they be euer mengled with some worse thinge, and be found more sincere, & pure in brute beastes, than in men. And what a beastlie thinge is this, to thinke, that mannes felicite stādeth in that, that beastes maie haue, and that man furnished with so wondreful vndrestāding, reason, and wisedom, shuld haue the same ende, that beastes haue. We maie wel thinke, that they which thinke so, be turned with Vlysseis slaues in to swine, and brute beastes. And they that liue so, maie be thought to thī ke so. O monstre, how art thou becomme an hogge in a mannes shape? where is thy noble soule, endued with reason, and vndrestanding? what sorceres hath turned the in to

a reaſonles beaſt, and bereft the of thy former nobilite, and excellent condition? who hath buried the in the erth, to euerlaſting death, that ſhuldeſt dwel in heauen, to euerlaſting life? why hath not the ſame witche chaunged thy bodie to? why haſt thou not foure fete, and a longe ſnoute, and briſtles on thy backe? why ſtād thyn eyes bent to heaué, wherewith thou haſt no affinite? why is not thy face abaſed, and bowed doune to the erth, thyne awne ſwete Finſwoman. Colde not thy bodie be aſwel transformed, by ſome metamorphoſis of the enchauntereſſe, as thy minde, that thou mighteſt nomore be taken for a man, ſith thou art a beaſt? Get the to thy ſwineſcotte o filthie hogge, from the companie of men, go wallow in thy ſtincking myre, profeſſe ſwinerie, & die in thy dirte. What haſt thou to do with men, now that thou art turned in to a brute beaſt? O ye noble mindes, that riſe vp higher than the erth, & ſtampe the world vndre your fete, for hope of thinges not ſeen, be not diſcouraged, ſlacke not your worthie enterpriſe, though ſome of your companie be fallen to the ground by the waie, and lie eating erth, with the ſerpent. They haue gotté nothing that is ſoūd,

and ſtable, they haue gotten nothing aboue the felicite of beaſtes. They haue beſides that, found irkſomnes, bitternes, anguiſh, pricking vnquietnes, deſpearation, and hel furies, which they ſhal neuer ſhake of. Their honie is euer mengled with gal, & their gal hereafter ſhal neuer be mengled with anie parte of honie. They ar contente with a litle pleaſure, which runneth ſwiftly by their lippes, and paſſeth away with greater ſorow, thā it was taſted with ioie. They haue a poore ſnatch at that, they deſire, and while quailes be in their mouthes, death ſhal entre, & choke them, & for their few bitterſwete morſels, they ſhal haue innumerable dedlie ſowre ſoppes for euer, and ai. But your deſires ar more ample, than that ether they can be reſtrained with in the compaſſe of this wretched world, or be contente with ſo ſhorte a time, as men haue to liue, and they ar more noble, than that they cā be ſatisfied, and filled with ſo ſmal, ſo weriſh, ſo peuiſh, and ſo trifling thinges, as preſent life offreth. You flie far aboue the aegles, ſo much you diſdaine to crepe on the erth with wormes, or to wallow in the myre with ſwine. Your moſt worthie and noble hope, the ſpringe time

and harueſt, winter, and ſommer, dewes, & ſhowres, thondre, and lightning, herbes, and trees, the commune welth of bees, the prouidence of antes, the cóning of ſpiders in ſpinning, the foreſight of birdes, and beaſtes, the ſtarres with their due courſes, and certaine mouinges, the beautie, and proportion of liuing creatures, the preſeruation of certaine kindes in them without confuſion, and monſtruous mengling, mannes excellentie bothe in bodie, and ſoule, the vſe and profite of euerie parte of his bodie, his ſingular diſcerning of good thinges, and euil, naturally grauen in his mind, his high vndreſtanding, his inſatiable deſire of knowlege, which can not be al together vaine, breifely heaué, and erth high thinges and low do mightely confirme your moſt excellent hope. Your blisful expectation, and moſt princelie and noble truſt, God him ſelfe the worckemaſter of al thinges hath ſanctified, faſt grounded, and eſtabliſſhed for euer, by the word of his moſt reuerende mouthe, by the holines of good mennes liues, by the horrible deſtruction of the wicked, by raiſing the ded to life, by ſtaiyng the ſunne in his courſe, by the miraculous victories of his choſen princes, and

capitaines, by the certaine, & true foresaiynges of his prophetes, by the wondreful incarnation life, death, and resurrection of his most glorious sonne, by signes vpon signes, miracles vpon miracles, wondres vpon wondres, by the distribution of the giftes, & graces of his holie spirite, by the blood of innumerable martyrs, most sobre wise, holie, and innocent men, which therefore haue suffred most terrible tormentes in euerie age, and in euerie nation with liuelie cheare, inuincible courage, and inestimable ioie. Be holde on the one side the heauenlie father, his most diuine sonne, and most holie spirite, the patriarches, prophetes, apostles, martyrs, and an infinite nombre of holie men, and wemen calling you to their felicitee. Be hold on thother side bloodie tyrantes, violent oppressors, theues, murderers, adulterers, ruffians the dregges, and filth of the world, alluring you to their villainie, to the poisoned puddel of vices, and so to certaine shame, and endles perdition. The former sorte can not be begiled nor begile. The later can not, but be begiled, and begile. And if one might saie, that he had rather erre with Plato, than hold the truthe with some other,

you maie wel ſaie, that ye compte better to folow the firſt companie in miſerie, than to liue with the ſeconde in ioilitie. But if the ende of the beſt men be miſerie, the worſt can not continue in felicitee. If they die, thother can not liue. If they be ſhutte out of heauen, what hel is fitte enough for thother? But they ar ſure of æternal blisfulnes, to whom God hath ſworen by his holines, that they ſhal triumphantly raigne before him for euer, whom he hath raũſomed with the blood of his moſt derely biloued ſonne, whom he hath ſealed, and confirmed with the infallible erneſt of his holie ſpirite, worcking in them new godlie thoughtes, and a plaine chaunge of their former corrupte life. They ſhal eate, as Eſaie ſpeaketh, and thother ſhal hongre, they ſhalbe merie, and thother ſhalbe confounded. They ſhal triumphe, and reioiſe thorough pleaſantnes of herte, and thother ſhal howle thorough contrition, and anguiſh of ſpirite. Bleſſed be the daie of your birth, o worthie, and noble companie, happie ar your trauailes, ioiful ar your miſeries, ſwete, and profitable ar your tormentes. For ſhorte griefe, you ſhal haue longe ioies, for a litle bitternes, abundant

ſwetenes, for temporal miſeries, euerlaſtig felicite, for few daies of hel paines, infinite yeres of heauenlie pleaſures. Stand faſt thā as ſainct Paule exhorteth, be not ſhaké from your glorious hope, go forward in your begonne godlines, and contemne thinges preſent, for thinges to comme, for your trauail ſhal not be vaine in the lord. To you now, my biloued, whom loſſe of our contree, and commune faith hath ioigned vnto me, loke not to much to that, that mennes liues ar, but to that, that mennes liues ſhuld be. Conſidre not only, what the greater part of the profeſſors of the goſpel do, but what the true diſciples of Chriſt haue euer don, and ſtil a peace do, in whom yet there is an infantie, a childhod, a luſtiar youth, and a perfecter age. Remembre that manie ar called, and few choſen. Suffre not ſophiſters vſing their old fallace, ſecūdum non cauſam, vt cauſam, to impute it to the doctrine, that manie ar not made better. Let it be imputed to the outragious nawghtines of mannes nature, which is the verie true cauſe in dede. The doctrine is altogether heauenlie, but mennes hertes ar drouned in erthlie dregges, & can haue no iuſt taſt of ſo diuine thinges, on

les God worcke a new ſenſe in thé thorough his holie ſpirite. Now that you maie refreſhe your ſelfe in the contemplation of this ſpirite, and of his moſt glorious effectes in goddes choſen, I haue dedicate this parte of my ſtudies vnto you, wherein I haue trauailed to ſhew, aſmuch of that matter, as I colde find apte to the purpoſe in other, or deuiſe by my ſelfe, folowing the truth of Goddes worde. By reading hereof, I truſt you ſhalbe armed againſt falſe opinions, and I thinke you ſhal meruail the leſſe, why manie though they ſpeake better than they did, yet liue no better, than they did. For manie haue Goddes word, which haue not Goddes ſpirite, who only chaungeth ménes hertes, and worcketh in them, that the word can but teache.

En ioie my trauail with good lucke, accepte my good wil, lamente my imperfection, and wiſh a farther encreaſe of the holie ſpirites giftes.

The seuenth READING.

And this is the vvitnes of Iohan &c.)

The Euãgelist in this parte of his most excellent heauelie worke, hauing first declared his awne high, and more than wondreful knowlege of Goddes sonne, reciteth diligently .4. testimonies of Iohan Baptiste a mã specially sanctified to this ende, & fore ordained by God, to teache the world not only the æternal diuine nature of Goddes sonne, but also how great, and inestimable benefites al men in dede vniuersally receaue by him, but cheifely Goddes chosen. For the verie reprobate as we maie gather out of Iohãs doctrine, haue this by him, that they liue, and moue, and excelle brute beastes in vndrestandinge, that they ar fedde, and their hertes made merie with abundance of necessarie, & pleasant thinges, that the light of Goddes truth is offred vnto them, breifly that thei continue anie while vnpunisshed and that they be not assone burnt with he

ſier, as borne. But the chooſen haue this by him moreouer that true faith is planted in their hertes, that thei haue a ſure taſt of the ſwetenes of Goddes kingdom, that they ar renued in their mindes, and as it were begot ten againe vnto ſpiritual affections, and deſires, that they ar ranſommed from the bondage of ſinne, and Satan, that thei ar deliuered out of darcknes, and brought to the light of true knowlege, that they lie no longer groueling vpō the erth, and ſincke to hel warde, but are raiſed vp to heauen, and ſitte amonge the bleſſed heauenlie mindes, together with their head, who only hath aduaunced them thereunto. Now than one notable teſtimonie of this right excellent holie man, we haue hearde, clearely and heauēly ſette forth vnto vs by our diuine Euangeliſt. And here foloweth another liuelie expreſſed, with declaration of the perſones, to whom it was rendred, & the place, where it was rendred, and other circumſtances. For this teſtimonie was not whiſpered in an obſcure place, in a corner, but plainly vttered at Bethabara, whither the people reſorted by great thronges, and multitudes, not powred out at auēture before a few, nor before arbitrers

of base degree, and smal reputation, nor instilled in to the eares of the commune people, which ar newfangled, and light to beleue, but most gravely, and constantly giuen to reuerende fathers, to honorable ambassadors sent from the high sacrificers, from the head toune of al the realme, and chosen out of the famous college of sacrificers, and leuites, and those of the ordre of the phariseies, which both for their holines of life, & for their office and dignite, were specially reuerenced no doubte, and had in high estimation amonge the people. Touching the purpose, and meaning of the high sacrificers, in sendinge this notable ambassade, men gesse, and iudge sondrie wise. For some thincke, that in the beginning, thei ment nothinge wi lily. But that consideringe manie thinges with them selues, to wit, that the roial septre was remoued from the tribe of Iuda, vn to a straunger, that Daniels wekes of yeres were expired, and ended, that where as thei had ben longe without prophetes, Iohan as a most bright sterre had shewed him selfe sodainly, they thought, that Messias surely was at hand, and therefore for desire of redemption sent to know, whether Iohan we-

re the longe loked for Meſsias. Theſe writers ſuppoſe alſo, that the charge of their office moued them. For thei were paſtors, biſhopes, ouerſeers, and watchmen of the churche. And therefore it pertained to them to ſee, and procure, that noma vncalled, ſhuld raſchly thruſt in him ſelfe, as a teacher, without admiſsion, and autoritee of the elders, and that no new ſecte, no new rites, and ceremonies ſhuld be brought in to the churche. And this far thei thinke, that the biſhopes of the Iues, did as became their perſones, & as appertained to their office. Other thincke, that theſe prelates ſent to know, whether Iohan were Chriſt, or Elias, not bicauſe they wold receaue him, ether as Chriſt, or as Elias, but that thei might pike ſome occaſion out of his awnſweres, to perſequute him, or els to abuſe his auctorite, to the eſtabliſhment of their ambition, and kingdom. For they wold rule alone like lordes, and were comme to liche a lordlie ſtate, as our mitred men ſwel in, and thei were in dede, as voide of al care of true religion, as our careles carnal cardinals, and counterfaite biſhoppes be. But thei were wittie, and wilie, and where they ſought their awne glorie, & mai-

teinance of their awne lordlines, and tyran-
nie, thei cold pretende, that thei ſought god-
des glorie, and the mainteinance of tru reli-
gion, and the ſuppreſsion of hæreſies, and
new doctrine. And therefore like diligent,
and vigilant paſtors thei ſend forth inquiſi-
tors of hæreſie to ſtoppe the beginninge of
dangerous innouations, and firſt bruinge of
hæreſie, and new lerninge. And that their
meaninge was nothinge leſſe, than to heare
ioiful newes of redemption, it maie be ga-
thered by this, that whan they had heard, that
Iohan was the deſired voice, and moſt con-
fortable tidinges bringer of the glorious re
demption of Goddes people, now appro-
ching, they talked nomore with him of that
matter, but haſtely powred forth their boi-
linge ſtomakes, and fel flat to chidinge. But
whatſoeuer their meaninge was, ſure I am,
that this ambaſſade came to paſſe by goddes
prouidence, to the iuſter, and fuller condem
nation of thoſe painted princes of religion,
and to the farther propagation, and ſprea-
dinge abrode of the name, and knowlege of
the Lorde Ieſus. For mennes doinges ar
Goddes, and their awne, and in that thei ar
Goddes, thei ar euer good, in that thei ar mé

nes, thei ar ſometines euil. For the ſelfe ſame thinges God doeth to one ende, which is good, & men to another, which is other while euil. But let vs leaue this matter, and conſidre the wordes of the Euangeliſt.

WHAN THE IVES.) By the Iues he vndreſtandeth the high ſacrificers, which had auctorite to ſende. And he calleth them not Iues in contempte, for it was an honorable name. And it commeth of Iadah to confeſſe, which the Hebrues vſe for praiſinge, and giuinge of thankes. The Iues than were ſo called, bicauſe thei ſhulde be cófeſſors, praiſers, and thankfful aduauncers of Goddes goodnes, ſhewed towardes them. It is in dede now comme to paſſe, that the name alſo to vs is contemtible, and almoſt deteſtable, bicauſe of the naughtines of the perſones, that beare it, as we abhorre this name moncke, or frere, bicauſe of the hypocriſie, ſuperſtition, idolatrie, filthines, and abomination of that ſorte of men, where as other wiſe the names haue nothinge in thé, to be abhorred.

SENT.) The Euangeliſt vſeth a ſpecial worde apeſteilan. For apoſtellein ſignifieth to ſende with charge, and commiſsion. And of that worde commeth apoſtle. For the

Apoſtles were ſpecially ſent in ambaſſade with commiſsion, and thinges giuen in charge & commaundement, as our ambaſſadors ar ſent with inſtructions, and credaunce.

FROM IERVSALEM.) Plinie writeth, that Ieruſalem was the moſt famous, and goodlie citie of al the cities of the eaſt countrees, notinge it ſo vndoubtedly, for the faire, and ſumptuous buildinges, and for the great concurſe of people, that haunted thither continually. To vs it is more famous, bicauſe it pleaſed God, there to ſette vp his church, and to haue his worde there notably preached, and his ſacramétes duly miniſtred, with the right vſe of other his ceremonies, and holie rites. And further, that he wolde haue it to beare the figure, and ſhadow of the hole congregation of his choſen. It hath that name, of ſeinge, and enioiynge of peace. For they that dwel in Goddes congregation, ſhal ſee peace, and perpetual felicitee. Howbeit what deſtruction, and vtter ruine came vpon that citie, and how horrible plages were powred vpon the citizens thereof, for their hypocriſie, corrupte life, and murtheringe of the prophetes, the lorde Ieſus, and the profeſſors of his name, partely you

know, and partely, bicause it is a worthie matter to be recompted you shal now heare.
For Iosephus an Hebrue, and a famous autor writeth that aboute. 40. yeres, after the death of our saueour, Titus Vespasian most grenously beseged that noble toune. And whan that writer hath declared the inwarde sedition, and sondrie hainous murdres committed amonge them selues, he vseth these wordes: To Titus this calamitie semed miserable, for asmuch as daily there were .500. Iues taken, and some daies more. And he saw that it was daungerous to lette go the captiues, and he cold not kepe so great a multitude. But the soudiars crucified and tormented them sondrie waies for angre, and hatred, and in derision, so that for the multitude, that thei toke, there was no roome for gibbettes, nor gibbettes enowe for the bodies. And in the. 14. chap. of the. 6. bo. de bello Iudaico, he describeth their extreme miserie more horribly, with these wordes: whan the Iues might by no meanes issue out of the citie, al hope of safetie was také from them, and hongre being now greatly encreased, cósumed, and wasted hole houses, and families. The toppes of houses, beinge in that coũ-

tree plaine to walke vpon, were ful of ded wemen, and children, the ſtraites of waies were ſtopped with the carcaſes of aged men. The yonge folke, as it had ben the ſhadowes of ded men, walked vp and downe, and now and than fel flat, and ſtarcke ded. The ded corpſes thei cold not burie, for the multitude, and manie died vpon them, whom they buried. Manie haſted to their graues, before their fatal daie, and buried them ſelues quicke. There was depe ſilence in the citie, and commune theues, and robbers made hauocke. For they ranſaked houſes, which were thā graues and ſpoiled corpſes, pullīge of their garmentes with lawghter, and triyng vpon the diyng bodies the edges, and the ſharpenes of the pointes of their ſwordes. The autors of ſedition, that were in the citie firſt in dede buried the ded, bicauſe thei cold not abide the ſtincke, afterwarde not beinge able to burie them, thei caſt them ouer the walles in to the dikes and valleies. Which Titus going aboute, and ſeinge ful of carcaſſes, & corrupte blood runninge out of the purified bodies, groued inwardly, and liftinge his hādes to heauen, called God to recorde that, that was not his dede. Whereby I thincke he

mét, that he came not againſt Ieruſalem thei ſely kendled, with deſire of mannes blood, or allured with hope of enlarginge the Romane empire, but by the motion, & ſtirring of God. In the. 15. cha. the ſame Ioſephus, who was preſent in al that moſt miſerable ſtate, ſheweth that ſome preſſed with neceſſitee lepte from the walles, and ſome fainginge, that thei wold go forth to caſt ſtones, and to fight, fled to the Romaines, where a more cruel fortune came vpon them. For with the Romaines thei founde ſatiete & fulnes more ſpedie to their death, than hongre, which thei left at home. For they came ſwollen for hongre, and as it had ben men hauinge the dropſie, and fillige their emptie bodies, thei braſt forthwith, ſaue ſuch as beinge more prudent reſtrained their luſte, and fed their bodies vnwonted to be fed, more ſlenderly by litle, and litle. But another plage came vpon them, that were ſo preſerued. For one of thoſe that were fled out of the citie, was found gatheringe peeces of coined gold, out of the ordure, and doung of his awne bodie. For the Iues in the citie ſwalowed doune their golde, bicauſe the ſeditious perſones, which bare the ſwinge in the citie, ſerched

al men. But whan this arte was opened by one man, a bruite went forthwith thorough out al the hoste, that the Iues, which had escaped out of the citie, were cõme ful of gold. And therefore the Arabiãs, and Syrians did cutte their bellies, with threates of greater torment. Breifely in one night the bowels of two thousand were opened, and serched. Which thinge neuertheles displeased the good capitaine Titus excedingly, howbeit the insatiable couetousnes of the souldiars cold not be staied, but that thei wold stil abominably seke gaine in mennes guttes. In the 17. cha. this autor sheweth, that the noble mẽ, which were fled out of the citie, declared that six hundred thousand bodies of poore folke were cast out at the gates, beside the bodies of other, & that a bushel of wheate was sold for a talente, which at the lest is aboue 60. poũde, & that at the last they were driuen to eate old shewes, and lethern girdles, and the leather of their buclers, cow dounge, yea and mannes dounge to. In the. 8. chap. of the 7. boke he reherseth a lamentable storie of a noble woman called Marie the dawghter of Eleazarus, who sodde hir awne sonne, and whan she had eaten one halfe, laied vp tho-

ther. Where vpon the ringe leaders of ſedi-
tion, ſmellinge the ſauor of meate, brake in
to the houſe, and threatened to fille hir, on-
les ſhe wold bringe forth hir meate. Than
ſhe brought forth the remnauntes of hir ſō
nes ſodden bodie. At which ſight they were
ſtricken with horror. But the woman, this is
my ſonne, quod ſhe, and my dede. Eate, for
I haue eaten. Be not ſoſter herted, than a
woman, nor more merciful, than a mother.
If for godlines yeu refuſe my ſacrifice, I ha-
ue eaten one parte, and wil eate the reſt.
The men, which other wiſe feared not to do
anie horrible thinge, trembled at that ſayn-
ge, and departed, verie hardly, and ſcarcely
leauinge, that meate to the mother. Anone
after this hainous & vglie acte the romanes
ſette fier on the temple, and burnt it vp, with
the greateſt parte of the citie. The reſt of the
citie Titus commaunded to be throwē doū-
ne from the fundations, & to be made euen
with the grounde, ſo that, as Ioſephus wri-
teth noman wolde haue thought, that the pla
ce had euer ben inhabited, ſauinge that Ti-
tus cōmaunded the Romanes to leaue three
of the higheſt towers, & ſomuch of the wal,
as encloſed the weſt parte of the citie, that

the posteritee might see, how great, & how stronge a citie the romanes force had beaten doune, & rased. In the time of the sege there were nintie and seuen thousande take prisonners. There died, and were slaine eleuen hundred thousande. For al the Iues, and a great multitude of straungers out of al coũtrees resorted thither, at that time to the fest of Ester, and were sodainly encloſed rounde aboute, and beseged by an huge armie of the Romanes. The rest of the citizens that remained a liue after that the toune was taken, were sent bounde in to AEgypte, & there appointed to wordes of slauerie. Such of the nobilitee as were, faire, and goodlie personages, were reserued to the triumphe of Titus at Rome. Hereby, my brethern, we lerne, that God hath not bounde him selfe to anie place, ether for the priuileges, that he hath giuen it, or for the holines of them that haue dwelt in it, if they that presently inhabite it, be wicked, and vngodlie. Wherefore the Romanistes vainly boste, and aduaunce their Rome, bicause saint Petre there liued and was there bisshope, which yet they proue verie poorely. For if anie citie in the world shuld haue preeminence, Ierusalem shuld

haue it whereof ſo excellent thinges are ſpo-
ken by God before al other, where ſo manie
diuine prophetes, & godlie miniſters liued,
and where the lorde him ſelfe taught, & Pe-
tre to, before he came to Rome, if he were
euer there. This not withſtanding, we ſee
what ruine, and deſolation it came to, & that
now the place, that beareth the name of it, is
a den of brothels, hæretikes, idolatres, & of
moſt wicked, & abominable perſones. And
yet I beleue that halfe the abomination was
neuer practiſed in it, that hath ben practiſed
in Rome. Sure I am, that writers note that
more hainous and horrible actes ten to one
haue ben committed in Rome, ſithés it hath
borne the name of an holie churche, thā anie
hath declared againſt Ieruſalem. Wherefo-
re the Romaniſtes maie wel loke at the leſt
for the life plage, which yet hitherto, is the
notableſt in al the world.

SACRIFICERS.) The dignitee of the
perſons, that were ſent, ſetteth forth the ho
nor, and maieſtie of the ambaſſade. Theſe
ſacrificers were of the noble familie of Aa-
ron, and were ſeuered from the reſt of the
people, by ſolemne annointinge, and ſpeci-
al charge appointed to them in their miniſte

rie. Their office was high, and honorable, namely to offre sacrifices for the sinnes of the people, wherein thei represented the person of Goddes sonne, and in figure, and shadow did the thinges, that were to be fulfilled, and perfirmed in dede by him. Wherefore their state was surely a state of high honor, in that thei represented the person, of the greate mediator, of the sonne of god. If the purpose, and meaning of the rulers had bē sincere, and simple, the deuise of these honorable personages, had ben commendable. But if it were, to deface poore Iohan Baptiste, and to driue a terror in to him, the deuise on their parte was diuilliſh, but turned of GOD to the greate commendation, and settinge forth of Iohannes constantie, and grauitee. Here I must shew you by the waie that the Englisſh translator hath turned this word hiereis, which saīct Iohan the Euangeliſt here vseth, in to this Englisſh worde preistes, bothe in this place, and almost in al other places of the new testament, which to some maie be an occasion of error. For it signifieth not preistes, but sacrificers. Preistes ar presbyteroi, which is a Greke worde, and soundeth to vs elders.

And the miniſters of the worde, and other officers appointed in the chriſtiane church, ar called preſbyteroi, preiſtes, or elders, but thei ar neuer called, hiereis, ſacrificers. For ſacrificers in dede we haue none, ſauinge him, that thorough his awne blood, hath entred once for al in to the moſt holie place, and founde euerlaſtinge redemption. For he is properly a ſacrificer, that offreth vp ſome what to GOD, for the appeaſinge of his wrath againſt ſinne. Which thinge bicauſe Aarons children did in figure, and ſhadow, they were called ſacrificers. But now that our Lorde Ieſus with one oblation once offred, hath perfected, and ſanctified vs for euer, as ſainct Paule teacheth, we haue nomore verie ſacrificers in dede. By a metaphore, by a borowed ſpeche, we ar al men and wemen called ſacrificers, of what ſort ſoeuer we be, ſo that we be tru chriſtianes, bicauſe we offre vp our ſlaine, and mortified luſtes, and the frute of lippes, as S. Paule ſpeaketh, that is praiſes, and thanckes vnto god. But we be not verie ſacrificers, I meane propitiatorie, or ſatisfactorie ſacrificers, obteinige mercie, or makige ſatisfactió for ſinne.

For that honor pertaineth to the Lorde Iesus only, and that office of sacrificinge maie not passe from him to anie other, as .S. Paule teacheth to the Hebrues. 7. Nether by anie thinge that the holie scripture teacheth, the ministers of the worde, ar more sacrificers, than laie men, and wemen, nor so much nether, if thei be not as diligent in offringe vp of praises, in killinge their corrupte affections &c.

AND LEVITES.) The Leuites were also honorable men amonge the Iues, appointed after solemne purification, shauinge of their flesh, washing, and laiyng on of handes, to ministre in the tabernacle.

THAT THEY SHVLD ASKE HIM, VVHO ART THOV.) Some thinke, that they shulde first haue heard his doctrine, and not haue sought, who he was, but what he had taught. For if no faulte can be founde in the doctrine, it skilleth not so much, what the person is. Good doctrine is not to be refused, bicause of the basenes, or nawghtines of the person, nor il doctrine to be receaued bicause of the estimation, and good life of the persone. But I thinke their commission was, bothe to enquire of his person, of his

office, and auctoritee, and also of his doctri ne. For euerie man maie not be a publike preacher of true doctrine. And moreouer manie of the people astonied with the singu lar holines of his life, beganne to thinke, as Luke teacheth, that he was Christ. Wherefore thei demaunde of him, who he is, to know whether he wold take the honor of Christ vpon him. Which question surely wold haue tickled a carnal man. For he might haue conceaued hope of a kingdom, and such kinglie honor, as neuer was giuen to anie man. And if he wolde haue taken the matter vpō him, he shuld certaily haue had enewe, that wold haue taken his parte, and so might haue ben aduaunced aboue al the dignitee of mortal men If Iulius Cæsar had ben in his place, he wold not haue sticked, to haue saide once mo re, si violandum est ius, imperij causa violan dum est. The Romane couragious high spi rites, wolde haue comted Iohan a verie foo le, or a verie dastard. But we maie wel haue in admiration the wisedom, grauitee, & con stantie of Iohan. For if he had gredely pul- led that honor vnto him, he cold not haue en ioied it longe, but the ende wold haue ben miserie, and perpetual shame. Wherefore

he wisely thought it better, to be contente with his present poore state, than by fonde aspirige to vndue honor, to procure to him selfe due disquietnes of minde, tormente of conscience, wordlie shame, and in the ende helfier. Let vs therefore consídre the wordes of the Euangelíste, who in Iohan Baptíst, expresseth a singnlar maner of refusing that thinge, that al mé naturally, or at the lest the most noble and excellent natures so desire, and ar so sette on fier with the loue of it that they violently ar caried hedlonge vnto it, thorough thicke, and thinne.

He confessed, and denied not.) That is, he most constantly, and with most ernest, and vehement affirmation, without anie maner of colouringe of the matter, denied that he was Christ, and so let slippe the greatest praie, that euer man caught. The Euangelíst vseth an hebrue maner of speakinge. For the Hebrues adde a negation to an affirmation, whan they wil speake vehemently.

And he confessed.) This is repeted to expresse the forme of Ioh. confessíon.

I am not Christ.) Christos to the Grekes, and massiach to the Hebru-

es ſoundeth anointed. Vndre the old teſta-
ment kinges, ſacrificers, and prophetes,
were anointed with material oile. And ſu-
rely the Lorde IESVS was anointed to
be our kinge, ſacrificer, and prophete. But
he was not anoited with external oile, which
was only a ſacrament and outwarde ſigne.
He was anointed with a more precious, and
excellent ointment, whereof it is ſpoken in
the pſalme. 45. Therefore God thy god hath
anointed the, with the oile of gladnes a-
boue thy companions. What that oile of
gladnes is, and how the Lorde IESVS
was anointed therewith aboue his compa-
nions, or partners, Iohan Baptiſt teacheth in
theſe wordes: For God giueth not him the
ſpirite by meaſure. The father loueth the ſō-
ne, & hath giuen al thinges in to his handes.
Therefore alſo Eſaie the prophete moſt
pleaſantly ſingeth of him: The ſpirite of le-
houa ſhal reſt vpon him, the ſpirite of wiſe-
dom, and vndreſtandinge, the ſpirite of coū-
ſel, and force, the ſpirite of knowlege, and of
lehouaes feare. And that material oint-
ment in the old teſtament, ſignified the ho-
lie goſt, our Euangeliſt teacheth vs in his
epiſtle, whan he ſaieth, and the anointinge,

that you haue receaued of him, abideth in you, and you haue no nede, that anie man ſhuld teache you, but as the ſame anointinge teacheth you in al thinges. For this cauſe than, the lorde Ieſus is called Chriſt, bicauſe the ſpirite was moſt plentifully, and abundantly powred vpon his mānes nature, that from him the ſame might flow vnto vs; and that alſo he might be our kinge ſacrificer, and prophete, as I ſaide. For to be Chriſt, is to be the kinge of the faithful, the lorde, protector and gouerner of al. And in dede he raigneth moſt gloriouſly ouer vs, not after a carnal, but after a ſpiritual maner of raigninge. For he hath deliuered vs from the power of darcſenes, and Satan, and reſtored vs to true libertee, he watcheth ouer vs to defende vs from al euil, he hath furniſhed & fenſed vs with good, and iuſt lawes, he gouerneth, and ruleth our mindes and kepeth them with in the trade of godlines. And moreouer by him we ar aduaunced to the participation of his kingdom. For by the felowſhip, and cōmunion, that we haue with him, we alſo ar made kinges, & thorough him we ar armed, & made ſtrōg to fight mānfully with Satā, ſinne, & hel, and to ſubdue thoſe no leſſe, puiſ-

sant than pestiferous enemies. The same christ hath offred hī selfe a pure, & spotles sacrifice for the purgatiō of the worldes sinne, and is before god a continual intercessor for sinners, & maketh vs also sacrificers with him, so that by his mediatiō we like wise offre vp pleasant sacrifices to God, to witte praiers, thankes, our selues, & al that we haue. Finally he hath most plainly, and fully interpreted vnto vs goddes wil, and pleasure & hath taught vs al necessarie heauenlie doctrine and thoroughly fulfilled the office of a prophete. Of these thinges, Iohan Baptistes nature was nothinge capable, and therefore he had horror to be compted Christ.

WHAT THAN ART THOV ELIAS) These ambassadors were much exercised in the scriptures, and thei knew, that there shuld comme a verie notable man before Messias, whom the scripture calleth an angel, and Elias. For in the .3. of Malachi God saieth thus: Beholde I sende myne angel, & he shal purge the waie before my face, and sodainly the lorde, whom ye sefe, and the angel of the couenāt, whom ye desire, shal comme to his temple. Here he calleth his forerunner, and waie preparer an angel. In the last chap. of

the ſame prophete, theſe be Goddes wordes: Beholde I ſende vnto you Elias the prophete, before the great, and terrible daie of Iehoua comme. Bicauſe therefore that they vndreſtode, that Elias ſhuld be as it were, the morninge ſtarre, and ſhew afore hande the riſinge of the moſt confortable ſunne, I meane the promiſed MESSIAS, they affed Iohan, whether he were Elias.

HE SAIDE I AM NOT.) Here riſeth a doubte, how Iohan denieth, that he is Elias, ſith the Lorde IESVS affirmeth him to be Elias, in the. 11. and. 17. of Matheu. Our writers eaſely diſſolue this doubte. For they ſaie that Iohan denieth, that he is Elias, as the Iues vndreſtode him to be Elias. And that the Lorde IESVS openeth the true, and natural meaning of the prophete. For the Iues thought, that Elias the Theſbite, who was taken vp in a fierie chariote, ſhuld comme againe in the ſame bodie. Other write, that the Iues had embraſed the dreame of Pythagoras, who taught, that the ſoules of ded men wente in to other bodies, and ſo were as you wold ſaie new borne, which thinge he called palingeneſian regeneration, or new birth. And

that the Iues were infected with this fonde opinion, they gather by this, that of the Lorde IESVS ſome thought, that he was Ieremie, ſome Elias &c. After either of theſe vndreſtandinges, Iohan might wel denie, that he was Elias. For he was not Elias the Theſbite in bodie, and ſoule, nether had he the verie ſoule of Elias in another bodie. But the ſcripture calleth him Elias bicauſe he ſhulde be endued with the ſpirite, force, zeale and feruentie of Elias, and ſhuld be ſuch a ſtoute, manlie and erneſt reprouer of ſinne, as Elias was.

ART THOV THAT PROPHETE.) Chryſoſtome thinketh, that the Iues aſked him, whether he were that prophete, of whom Moiſes writeth thus: The lorde God ſhal raiſe vou vp a prophete, from amonge your brethern &c. For he thinketh, that they vndreſtode not that place of Chriſt, as it is in dede to be vndreſtanded. Other later writers thinke, that the Greke article, which Chryſoſtome vrgeth, is ſuperfluous, and that the ſentence is nomore, but this, art thou a prophete. And where Iohan denieth, that he is a prophete, as they take it, he ſaieth ſo, bicauſe he had

no ordinarie charge, and office of a prophete, but was only appointed to be a forerunner, and tidinges bringer of Messias, beinge now at hande. The lorde yet calleth him a prophete, and more than a prophete, not bicause he had the propre office of a prophete, but bicause of the excellentie of his ministerie. The Greke worde prophetes, soundeth a foresspeaker. The Hebrue word nabi signifieth not only that, but also one that is an interpreter of goddes wil, and speaketh diuine, and heauenlie thinges, and excelleth in singular reuelatió. And therefore to prophetie in saint Paule, to the Cor. 14. signifieth to handle the scriptures, and to interprete, and expoune the meaninge of them.

WHO ART THOV, THAT VVE MAIE GIVE AN AVNSVVERE TO THEM THAT SENT VS.) Now these holie men beginne to waxe hote, and to speake snappissly, and to fraie him, with the auctoritee of the head rulers, from whom they were legates a latere. Iohan aunswereth not, as one stricken with feare, by meanes of their proud wordes, & high lokes, but yet without stomake, coldly, temperately, and modestly, I am the voice of a crier in the wildernes, as

if he ſhuld ſaie, I am that herauld, that Eſaie the prophete ſaide, ſhuld riſe in the wildernes, and bringe tidinges of the commige of goddes ſonne in to the worlde. The prophete Eſaie in the. 40. d. ap. out of which this ſentence is taken, ſpeaketh of the deliueran- of the Iues from the captiuite of Babilon, after their longe exile. And to ſette theſe thinges, more liuely before their eyes, and to teach them the certaintie thereof, he painteth forth a purceuaunt criynge, and warnin ge the people to make plaine the waie in the wildernes, by which the Iſraelites muſt paſſe to Ieruſalem, that nothing might ſtoppe, or ſtaie them in their iornaie. Whereby he wold ſignifie vnto them, that moſt certainly they ſhuld returne to their countree, without ſtoppe, or empeſhement. But you ſhal vndreſtande, that the ſcripture ſpeaketh of certaine thinges, with moſt ample wordes, which happened in dede to the Iues in ſome parte, but not fully, nor accordinge to the maieſtie, and amplines of the wordes, that are ſpoken. For God wold thoſe thinges, that in elder time happened to the Iues, to be but figures, and ſhadowes, and as it were certaine taſtes of the thinges, that were fully

to be perfirmed,& accomplisshed in his sonne Christ,and in his kingdom. Wherefore al the thinges, that the prophete speaketh in that chapit.ar truly,and accordinge to the full meaninge of the prophete, applied to the redéption that the lord Iesus goddes anointed hath wrought for the true Israelites,I meane the true Christians, and to the office of his forerunner Iohan Baptist. For al the world was holdé in the most vile, and more than Babilonical bondage of Sathan, sinne, & death, and is deliuered from the same, by the force of goddes anointed. And that the world might haue knowlege of this inestimable benefite, Io. Bap. was sent before to preach,& pclaime,that the saueor of the world was at hand, and to exhorte the people, to make the waie readie against his comming.

THE VOICE OF ONE CRIYNGE.) Of Iohā. plaine,mālie,ernest,& feruét behauior in his office of preaching,we haue spokē before, & it shuld be superfluous to repete the same. IN THE VVILDERNES) The hebrue hath, prepare the waie in the wildernes. But the sense is al one. For the meanige is,that Ioh.cried in the wildernes,that a waie in the wildernes might be prepared. But

whā the ſcripture ſaieth, that Ioh. liued in the wildernes, we maie not imagine, that Io. like an eremite laie hid ōly in woodes, & buſhes. The ſcripture calleth the hillie coūtree of Iuris a wildernes, not bicauſe it was vtterly voide of tounes, villages, & houſes, but bicauſe it was leſſe inhabited, thā other more fruteful places. For in the. 3. cha. of the. 2. bo. of kinges, it is ſaide, that Ioab died, & was buried in the wildernes, in his awne houſe. And in the. 4. cha. 3. bo. of kinges, Idumæa is called a wildernes, where yet there were manie goodlie cities, tounes, & villages. Wherefore eremites, & brutiſhe woodwoſes do fondly build their ſolitaire mōniſche life vpon this place. For Iohā. Bap. preached in the wildernes, & preached not I am ſure to rockes, trees & buſhes. But let vs departe frō them, which cōmunely be as far frō witte, & wiſedō, as frō the cōpanie of mē, & lette vs returne to our preſent matter. The wildernes wherein Iohan preached, was an image of the great deſolation of the churche. For in dede not only Iurie, but al the world before the comminge of Chriſt, was a wildernes. For the true knowlege of god, & the true ſeruice of god, was ſo quēched, that it might be ſaide that it was al-

(moſt no

where. In this desperate state of thinges it pleased God, to open the treasure house of his mercie, and to renue, and restore al thinges to a better state.

MAKE STREIGHT THE LORDES WAIE.) They that loke for the comminge of a Kinge, or a great prince, by al meanes make the waie pleasant and commodious. They beate doune high places, and raise vp low, thei cutte doune busches, and remoue al maner of stomblinge blockes, and tedious impedimentes. This than is a liuelie maner of signifiynge, that the lorde commeth fast on, and is euen at hand. If you sek the allegorie, we than prepare the lordes waie, whā we acknowlege the corruption, and filthie sinfulnes of our nature, and whan we lothe it, and be ashamed of our wickednes. Whan also we renoūce, and vtterly cast awaie al trust in our selues, and al trust in creatures. And this semeth to be signified in the wordes, that folow in the prophete Esaie, which be these: Al flesh is grasse, and al the glorie of it, or as it is in the Hebrue cal hasdo, al the bountifulnes of it, as the floure of the filde. By which wordes he teacheth, that mannes force, strength, and vertue is nothinge at al,

and that there is in him, but a vaine ſhew, & no ſubſtance of holines, and righteouſnes, and therefore, whan the hote ſunne ſhal riſe, he ſhal fade awaie, the beautie, and countrefaite coulors of his holines, ſhal be diſgraced, and periſch, or whan the ſithe of goddes iudgement cómeth, al that ſemed freſch, and grene, ſhalbe cutte doune, wither, and be deſpiſed. But ſaluation commeth only from God, whoſe worde, and promiſe made in his anointed, ſhal ſtande faſt, and ſure for euer. Happie and bleſſed is the ſtate of them, that ar nothinge in their awne eyes. For they haue made awaie readie for the kinge of glorie to entre, who of nothinge in thé ſelues, ſhal make them al thinges in him ſelfe. For he ſhal enrich them with true holines, and righteouſnes, with true beautie, honor, and glorie, that ſhal not feare the burninge heate of the ſunne, nor the ſharpe ſithe of the mower. But the more they ſhalbe tried, the more they ſhal ſhine, the oftner they ſhalbe cutte, the freſher ſhal they be, & the thicker ſhal thei growe.

As saieth Esaie.) By theſe wordes Iohā ſheweth, that he did nothinge raſhly, nor intruded him ſelfe in to the office of

a preacher, but was called thereūto, and that God appointed him that office, and spake of it manie yeres before, by the most excellent prophete Esaie.

AND THEY THAT WERE SENT, WERE OF THE PHARISAEES) The pharisæes had their name of interpretinge, and serchinge of the scriptures. For aboue al other they studied to serch out the hidden, and secrete meaninge of the scriptures, and to deliuer to their disciples their fine, & far fetched expositions from hand to hand. In straimes, & austeritee of life, in fastinge, watching, & praiyng, they far passed al the Charterhouse mondes, that euer were amonge vs. They were great aduauncers of their awne holie wordes, & taught that men by their awne strength, and good endeuours, might attaine to the kingdom of heauen. God kepe vs from their vaine vauntinge of them selues, and swellinge in their awne righteousnes, & make vs of the nombre of those, that knowlege them selues, and their awne righteousnes to be but grasse, and like the floure of the filde, which is sone cutte doune, and withereth awaie, that goddes promised anointed maie, entre in, dwel, and raigne in

vs, and that hauinge nothinge of our ſelues, we maie finde in him ſufficient matter, whereof to glorie. Amen.

The Eight READINGE.

YOu heard in the former leſſon, Iohannes aunſwere to. 4. queſtions propouned vnto him by the ambaſſadors, that were ſent from Ieruſalem. Whereof the firſt was, whether he were the ꝓmiſed Meſsias, which thinge ether to haue ſpoke plainly, or to haue by ſome meanes ſignified, might haue aduāced hī, to ſuch wordlie honor, & glorie, as by anie poſsible meanes, might haue bē giué to amā. For the Iues haue bē thus euer perſuaded, that thei muſt honor their Meſsias, aboue al the kinges, that euer were, or ſhalbe. But Iohan conſidering the ſhortnes of mannes life, and the inconſtantie, britlenes, & vanitee of the worldes honor, and glorie, and the aſſured vengeance of God vpon them, that climme higher, than he thinketh mete for them, conſideringe alſo his dutie towardes his lorde, and maſter, with moſt plaine, and erneſt wordes denied, that he was

Meſsias, and left not ſo much, as a ſpareſe of ſuſpicion, ether that he was in dede that kinge, or wolde gladly ſo be taken. Cappinge, and knelinge, al welth, and riches, al pleaſures, and commoditees of life, al honor, renoume, and gliſteringe glorie, cold not daſel his eyes, nor moue his conſtant herte, to forgette his truth, & loue towardes his lorde, and his dutie towardes God, to kepe the place, wherein he had ſette him, & to ſtreth his fethers no wider, than his neſt. To the ſeconde queſtion, whether he were Elias, he aunſwered accordinge to their meaninge, that he was nether Elias the Theſbite, nor the ſoule of him in another bodie, as they fondly dreamed, that he might be, though in power, in ſpirite, in feruentie, in ſtoutnes, in manlie, and erneſt reprouinge of ſinne, he were a verie Elias, that is, ſuch a one, as Elias the Theſbite was. For though the Euangeliſtes expreſſe not the hole ſermons, that he made, yet as we maie know a lion, by his clawes, al though we ſee not his bodie, ſo by the peeces of his orations, that be left vnto vs, we maie perceaue that Iohan was a moſt ſeuere, ſharpe, bitinge, and vehement rebuker of mennes corrupte maners, without reſ

pecte of persones. For what could be more vehemently spoken, what could byte more egerly, thā to cal the Pharisæes, men of greatest estimation, and of greatest holines amōge the Iues, vipers birdes. For it is a sorer maner of speaking, and more cutting, than if he had called them, most cruel persequutors and bloodsuppers. For it is asmuch, as if he had called them, father and mother murtherers, and men ful of poison, and enuenimed in euerie parte, seruinge to none other purpose, but to do mischeif, and horribly to stinge to death. And thus to blase their armes, was to pulle vpon him selfe, al the mischeife, that malitious raginge, not men, but hel furies, could deuise, and more a greate deale, than if he had offred his throte to a rasor, or his head presently to a blocke, for the iust exequution of his office. This waie than, Iohan was a verie Elias. For we know how sharpely Elias rebuked sinne, what a vehement zeale he shewed against Baals preistes, & other wicked men.

To the third, whether he were a prophete, he answered, that he was none, bicause he had not the ordinarie, and propre office of a prophete. Other wise, touchinge the ex-

cellentie of his ministerie, touching diuine reuelatiõs, wherein he excelled, touching the interpreting, and declaring of goddes holie wil, in thinges that we ought to doo; and in preaching of his Christ, he was a prophete, and more than a prophete, as the Lord teacheth. The Greke worde hath an article demonstratiue, which maketh it asmuch, as if he had said, art thou that prophete, and therefore I shewed you, what Chrysostome gathereth of it, which I wil in no wise improue.

To the fourth, and last, who he was than, though he were proudly disdainfully, and lordly demaunded that question, yet he aunswered verie sobrely, and moderately, that he was the voice of a crier in the wildernes, an herald appointed to proclaime the comming of Messias, in to the world. By which aunswere, they might not only haue vndrestande his office, and that he had not enterprised, that matter vpon priuate desire, with out Goddes calling, but also they might haue conceaued such hope of present redemption, as might haue filled their hertes with in credible ioie, and conforte. But they were not ouer much touched, with that desire. For they talked nomore with him of that mat-

ser, which would haue tickled and enflamed anie Godlie herte, to haue heard more, but fel forth with to their old bias, and beganne to braule, and to speake cutte throte wordes, in this maner.

WHY THAN BAPTISEST THOV?) For with these wordes, they laie to his charge hæreticall raschnes, and such outragious boldnes, as is most greuously to be punished. For to bringe in a new seruice of God, without his commaundement, & beside his worde, is an extreme cótempte of god. For who so attempteth that thing, taketh vpó him goddes office, and maketh him selfe, as wise as god, or wiser, as though he cold deuise some what for goddes seruice aswel, or better, thá he him selfe had deuised, and ordained. Wherefore this was a most spiteful checke, & a venimous stinging, as if they wold saie, why than bringest thow new rites, and ceremonies in to the congregatió of God, vpon thyne awne head, like a proud, and arrogant hæretike, like a desperate contemner of goddes maiestie: which thing so laied to his charge before the people, might haue semed sufficient matter, to haue driuen them, to taking vp of stones.

IF THOV BE NOT CHRIST.) It was a thing communely holden, and beleued amonge the Iues, that Messias shuld repare, and reforme goddes church, that he shuld teach al truth, make good ordinances for goddes people, settle them in a perfecte waie, & haue ful power in Goddes house, to ordre al thinges. Therefore these ambassadors graunte here auctoritee to him, to bringe in a new rite, and cerimonie. And bicause helias shuld purge the lordes waie, thei denie him not the same auctoritee. For he shuld beginne that reformation, that goddes sonne shuld finish. The prophetes also were men specially sent of god, and in matters of religion, priuie to goddes wil, and pleasure. And therefore they also hold them contente, that a prophete shal institute a new rite. For he doeth nothinge without God. And if they ment the prophete, that Moses speaketh of, as Chrysostome thinketh, they might much more easely admitte the matter. For though they vndrestode him not to be christ that Moses speaketh of, yet they must nedes vndrestande him to be a more notable, and excellent prophete tha other prophetes were. But they thinke, that they haue so entrap-

ped, and snared Iohan, that he can no waie escape. For they make such a syllogisme. No man maie bringe in to Goddes churche a newe rite, a newe seruice of God, onles he be Messias, or Elias, or that prophete, that Moses notably speaketh of, or at the leste a prophete. But thou arte none of these, ergo thou art a presumptuous person, a brainsicke sectarie, & therefore not to be suffred anie longer. And in dede the maior is true, and the conclusion had ben good, if the minor had ben true. But they were deceaued in the minor, as wise as they were. For Iohan was Elias in dede, al though not after their fonde vndrestanding. Their wittes serued them much after the maner of our popelie heades, which dispute, that bread cā not be called the lordes bodie, onles it be is natural bodie, as though it might not be called his bodie, bicause it representeth his bodie, and hath some proprietes like to the proprietes of christes bodie. So these ambassadors cold not comprehende, that Iohā shuld be Elias, onles he were naturally, and substantially Elias, although he could not be called Elias bicause he had some such proprietes, as Elias had.

I BAPTISE VVITH VVATER.) By this aũswere Iohã ouerthroweth their argumẽt couertly, & modestly. For sendinge them to Christ, & teachinge that he was alreadie cõme, he signifieth that he himselfe is the Elias, that Malaki the prophete ment, and the officer, that Esaie describeth to go before, and to tel the people, that their kinge was cõme. And so he giueth them to vndrestande how preately their lordshippes had begiled them selues in their syllogisme thorough hast.

I BAPTISE.) Baptein, and baptizein signifieth to dippe, and also to wasch. For we haue in the 7. of Marcke: And whan thei come from places, where the pepple resorte together, ean me Baptizontai, if they be not baptised, that is, if they be not washed, they eate not. And againe, they obserue baptismous poterió, baptismes, to wit, washinges of pottes, cuppes, brasen vessel, and beddes. For thei dipped not their bedstedes in to water. And this I saie, that noman should thinke, that children ar not wel baptised, onles they be dipped. For to baptise signifieth also to wasch, as you haue heard. The more commune signification of the worde, is to dippe, & the churche vsed to dippe in Tertullians ti-

me, for more liuelie representation, I think of our diyng to sinne, and risinge to newnes of life, but that was not of necessitee, nor vsed in al places.

I BAPTISE VVITH VVATER) Had the Iues thā no more by the baptisme of goddes minister Ioh. Bap. than that their bodies were washed with water? Ioh. disputeth not here of the vse, & profite of his baptisme, but compareth his person, with the person of Christ. The minister alone, & a parte doeth no more, but duly applie the outward signe. It is the lord, that regenerateth, that renueth, that sanctifieth, that purgeth, & perfirmeth al inwardly thorough his spirite, that the minister represēteth outwardly thorough the signe. Some by occasion of these wordes, make a difference betwene Iohannes baptisme, & the Lordes baptisme. For they saie, that Ioh. baptisme comprehēded not remissiō of sinnes, wrought by the holie gost, but repentāce only signified by water. Where yet Marcse teacheth that Iohannes baptisme cōprehended remission of sinnes, in these wordes: Ioban baptised in the wildernes, & preached the baptisme of repentāce vnto the remissiō of sinnes. Which thing Luke teacheth

also with the selfe same wordes. And where Iohā Baptist saied, that he baptised with water only, & that the lorde shuld baptise with fier, and with the holie gost, the same maie be saide of al other ministers of the new testament. For thei haue nomore, but the dispensation of the visible signe, the lord himselfe doeth al inuisibly, that the signe exhibited by the minister figureth, and repreſeteth. But here penhaunce passing ouer to speake anie more of the vertue of Iohannes baptisme specially, you wil aske, whether generally the signes, and the thinges signified be not euer ioigned, and go together, though the minister applie but the signe, & the lord only worke inwardly. For els it semeth, that it is no sacrament. For a sacrament consisteth of the signe, and the thinges signified. It is true, that in a sacrament the signe, and the thinges signified ar ioigned together but in the maner, how thei ar ioigned, standeth the matter. Some enclose the thinges signified, in the sacramētes, some other giue such power vnto them, that they certainly bringe the thinges that they signifie with them to the receauers. The first opinion, Hugo maintei-neth, with his hoggish compani. And it is

so grosse that Bonaueture a cardinal labou-reth to ouerthrow it, and maketh these rea-sons against it. Nothinge saieth he, can re-ceaue grace, that can not receaue glorie, but no sacrament can receaue glorie, ergo it can not receaue grace. Againe, if grace were be-fore in the sacrament, sith accidentes chaun-ge not the thinge, that sustaineth them, and wherein thei be, the same grace should neuer passe from the sacramét to the soule. Third-ly if grace be in the sacrament, as in a vessel conteininge it, it is euident that, that is to no ne other ende, but that it maie be conueied from the sacrament to the soule, so if it be not conueied, it is there in vaine. But it is pos sible, that a man maie comme fainedly to the sacrament, and than it is not conueied to him, and so it is there in vaine. Fourthly gra ce bringeth the soule to God immediately, & than it procedeth immediately from god, ergo it is not conueied by the mediation of a vessel. And in another place to this questi-on, whether there be anie vertue in the sacra mentes, whereby thei maie giue influence in to the soule, he aunswereth no. For that ver-tue saieth he must be ether a substance, or an accident. If it be a substance, it must be ether

GOD, oran angel, or a ſoule. But it is none of theſe ergo &c. If it be an accident, no ſpiritual accident, ſaieth he, is ſuſtained in a corporal thing. Wherefore ether that vertue is corporal, and ſo floweth not in, or ſpiritual, and ſo it is not in the ſacrament, which is a corporal thinge. And thus he concludeth his disputation. I wille allege his wordes, in Engliſſhe ſtil, bicauſe his latine is not verie fine, though his meaninge be not ſo groſſe, as the meanige of other. It is not to be ſaide in anie wiſe, that grace is conteined in the ſacramétes them ſelues eſſentially, as water in a veſſel, or a ſalue in a boxe. For ſo to vndreſtande is erronious. But thei ar ſaide to cõteine grace, bicauſe thei ſignifie it, & onles there be a defaulte on the behalfe of the receauer, grace is giuen in them, ſo vndreſtãding, that grace is in the minde, & not in the viſible ſignes. Hitherto Bonauéture. We nede not than to labour much to beate doune this error, ſeinge a Cardinal cã in no wiſe abide it. Thother opinion is finer, forged by finer wittes. For thei ſaie, not by cõſecration, or ſtrégth, of anie wordes, as Hugo dreameth, or by anie characters, croſſes, or droppinge of waxen

candels, but by the wil, pactiō, & couenāt of god, grace is so ioigned, & so goeth together with the sacrament, that where the signe is ministred, there the thinges signified ar wrought by God, and where the signe is not ministred, there the thinges ar not wrought. And Gabriel witnesseth that Dunce, Occam, Bonauenture, and other were of this minde. For these be his wordes in Englisch, for his Latine I haue no great delight to reherse. Dunce saieth he, Occam, Bonauenture &c. holde, that god hath ordained the sensible sacramētes, as it were certaine signes of grace, which grace he hīself produceth in the minde of the receauer. For they determine, that such a signe beinge vsed, accordinge to the maner, and forme of goddes institutiō, god wil assiste his signe in producinge grace, if a lette be not in the receauer, other wise he would not produce grace, if that sacrament were not receaued. And hereof he hath made the churche certaine. And this his ordinance is called his couenant, or pactiō with the church. And we maie not putte anie meane disposition betwene the sacrment and grace, whereby grace maie be powred in to the soule. Nether maie we

putte anie ſupernatural vertue in the ſacra-
mētes or in the vſe of them, which maie wor-
ke inſtrumentally to the effecte of grace, or
to a diſpoſition goinge before the receipte
of grace. And hereunto Bonauenture agre-
eth. For he writeth thus vpon the. 1. chapi. of
the. 4. bo. of the maſter of ſentences: It is the
opinion, ſaieth he, of greate maſters, that in
the ſacrament, there is no cauſe, or vertue ef-
ficiēt, or diſpoſinge to grace, as a qualitee or
anie abſolute proprietee, but thorough a cer
taine aſsiſtance. For they ſaie, that Goddes
power aſsiſteth the ſacramentes, which is the
cauſe of grace. As whan Naaman the Syrian
was clenſed, there was no cauſe, ether in the
worde of Elizeus, or in the water of Ior-
dan, but in the wil, and pleaſure of god. And
than addinge his awne minde, he ſaieth: To
this opinion godlines of faith is not repug-
nant, and reaſon conſenteth. For it is hard,
ſaieth he, to vndreſtand, how that vertue is
giuen, as an abſolute qualitee, and harder,
whan it is giuen, and how longe it tarieth.
Godlines alſo is not repugnāt. For we muſt
be ware, leſt while we giue to much to corpo
ral ſignes, we draw men from the grace that
cureth. This much Bonauenture. Howbeit

he is not againſt that, that you herde in Gabriel, to witte, that to whom the ſacramétes ar not miniſtred, grace is not wrought by God regularly. This opinion of Dunce, and Bonauenture, ſome in our time, which other wiſe abhorre their vaine bablinge in manie matters, and ſophiſtical ſubtilties, haue embraced. For they teach that God worcketh not without the ſacramentes, which thei calle wagans of his grace, & that we beginne firſt our communió, and felowſhip with Chriſt in baptiſme, as I haue had experience in talke with ſome of them. For ſaye they, the ſcripture calleth baptiſme the lauer of regeneration. And if we be regenerate before we cóme to baptiſme, what is there regenerate? This their opinió is not verie ſoúde, though thei be angrie that al men adore not what ſoeuer thei pronounce. For we haue, that Abraham beleued, & ſo was regenerate, before he receaued the ſigne of regeneration, to witte circunciſion. And Cornelius in the new teſtament, & the noble officer of quene Cádace beleued, before they were baptiſed. How than, wil ye ſaie was baptiſme to them a lauer of regeneratió? And how was it ſaid to Paule, ariſe, and be baptiſed, and waſch a-

maie thy ſinnes, if they were waſched awaie before? I aunſwere, that their regeneratiō before, and the waſchinge awaie of their ſinnes, is moſt euident. For the ſcripture teacheth, that they beleued, before they receaued the ſigne. And who ſo beleueth, God dwelleth in him, as Iohan the Euangeliſte teacheth. And in whom God dwelleth, he is regenerate, he is purged, he is endued with heauenlie graces. What ſhal we ſaie than, to theſe wordes of the ſcripture, the lauer of generation &c. we maie wel, and truly ſaie, that they be ſacramental ſpeeches. Baptiſme is the lauer of regeneration, that is a ſignification, a ſeale, and confirmation of our new birth. Ariſe, and waſch awaie thy ſinnes, that is, take a ſeale, and an outwarde certification, that thy ſinnes be waſhed awaie. For after the ſame maner of ſpeaking, the ſcripture calleth circunciſion the lordes couenant, whiche was but a ſigne and a ſeale of his couenant. Theſe exemples ſhal ſuffice to ſhew, that we beginne not our communiō, and felowſhip with the Lorde Ieſus in baptiſme, but hauinge it before, there we ſeke a confirmation of it. And that God alwaies worcketh not inwardly with the outwarde ſigne, we haue to ma-

nie exemples euerie were, and in al ages. For a written exemple Simon Magus ſhal ſuffice. And Gabriel, and Bonauenture admitte the ſame, whā they ſaie, that god worcketh grace in the adminiſtration of the ſacramentes, onles their be a lette in the receauer. How than ar the ſignes, and the thinges ſignified ioigned together? For we our ſelues graunted, that in ſome wiſe they ar ioigned together. They ar ioigned together by goddes inſtitution, by contemplation, by ſimilitude, and ſignification. By goddes inſtitution, for God inſtituted not baptiſme to waſche awaie the filth of ménes bodies, but to offre to them the waſchinge of their ſoules. But it is one thinge to offre, and another to receaue, he in dede ſheweth him ſelfe readie to waſche, but ſome paſſe not vpon his waſchinge. But how doeth he offre to the faithful the waſchinge of their ſoules, whoſe ſoules ar alréadie waſched? I aunſwere he offreth vnto them the certaintie, and continuance of his waſchinge. Now to procede in our diuiſion, the ſacramétes ar coupled with the thinges ſignified in contemplatió, bicauſe that they that religiouſly reſorte to the ſacramentes, fixe not their eyes baſely vpon

the outwarde ſenſible thinges, but lift them vp to thinges inſenſible and ſpiritual ſignifi ed by them, and in them ſelues thei ioigne thoſe thinges, which ar not naturally, or neceſſarely bounde together. For in their mindes, they comprehende both the ſignes, and the thinges ſignified, though other wiſe they be far a ſõdre. In ſimilitude they ar ioigned, for as water waſcheth awaie the filth of our bodies, ſo the blood of Goddes ſonne waſcheth awaie the filth of our ſoules. And as bread fedeth & cõforteth the bodie, & wine chereth the herte, ſo the lordes bodie broſé, & his blood ſhed for vs, fede, cõforte, & chere our ſoules, whan we beleue. Breifely we ſaie, to ende this matter for this time, that as god hath promiſed to be our awne in chriſt, ſo he perfirmeth his promiſſe, & giueth him ſelfe vnto vs, but not than firſt, whan we receaue the ſacramẽtes, as though he did powre him ſelfe in to vs by them, as by a conducte pipe, but he ſheweth forth the loue that he bare towardes vs, and the mercie that he determined to powre vpon vs before the beginning of the world, whan we beginne to beleue, and we vndreſtande the ſame daily more, and more thorough faith. And whan

we receaue the ſacramétes, our gratious lorde communicateth him ſelfe vnto vs after a maner proprely pertaininge to ſacramétes, namely he continueth, renueth, repareth, & confirmeth to vs the communion and participation of him ſelfe, which we had before.

WITH VVATER.) For aſmuch as the fulnes of time was comme that the thinges, that were figured in the old teſtament ſhuld be don in dede, and perfirmed, it was conuenient that the ſacramentes of ſpiritual thinges, ſhuld be chaunged, & that the ſignes of thinges longe after to be don, and of thinges alreadie don, ſhuld not be al one. Therefore circunciſion is chaunged it to baptiſme, & the paſſeouer lambe in to the lordes ſupper. But in chaunginge of ſacramentes, God vſed not thinges altogether vnknowen to the old people, and vnwonted. For the Iues by goddes ordinance were much inured, and accuſtoumed to waſchinges. Whan anie man was compted vncleane, he might not comme in to the congregation, vntil he were waſched. The people were commaunded to waſch their garmentes, before they receaued the law. Aaron and his children were commaunded to be waſched, whan they ſhuld be con-

secrated to the office of sacrificers. Nether was it lawful for the sacrificer to entre vn washed in to the holie place, that was with in the veale. Which washinge setteth liuely before vs our natural filthines, and that we haue great nede of clensing.

BVT HE STANDETH.) Iohan Baptiste pincheth no parte of the honor of Christ, but remoueth al from him selfe, that it maie be giuen holy to him, to whom it is only due. As if he wolde saie: It is but a smal thinge that I do vnto you. For I doe but minister the outwarde signe. I do but wasch your bodies with water. Iesus is the true Messias, he shal wasch you within, he shal purge your filth as it were with fier, he shal reforme your hertes to the image of God &c. He saieth also, he standeth, to stirre vp mennes hertes to loke aboute them, and to seke out the auctor of saluation. But there appeareth in the hearers no desire, no bestirringe, no fier kédled in their mindes, to finde out so greate a treasure. If he had saide, that there had ben a great masse of gold buried nigh aboute them, there wold haue ben busie diggínge, and turmoilinge, they wold haue left no diligence vnpractised, no stone vnremoued

vntil they had found it out, ſpecially if there had appeared vnto them anie likelihod of the matter. Now they haue manie liklihodes, of a preſent precious iuel, namely the time forewritten by Daniel the prophete, the ſtate of their commune weale, wherein the kingdom was remoued from Dauides houſe to a ſtraunger, where God had promiſed, that the ſceptre roial ſhuld not departe from the tribe of Iuda, vntil Silo, to witte, Meſsias were comme, they haue alſo the witnes of a moſt holie, graue, and godlie man, and yet they ſtand ſtil like blockes, without mouinge, ether not beleuinge ſo great euidences, or louinge more their preſent cómodious ſtate, and thinckinge better to continue therein than to entre in to the hope of another condition promiſing, but not preſently perfirming more blisfulnes. For they were quiet, the people ſtode in awe of them, and had them in greate admiration, and reuerence, they had welth inough, honor inough, and pleaſure inough. Breifely they thought they were in paradiſe, and cared for none other heauen, but ſaid in their hertes, as the riche merchant man of London, lette God ſuffre vs to enioie this good, quiet, and honorable

ſtate, and kepe his heaue to him ſelfe. And a great meanie vnto this daie, ar infected with this diſeaſe, which ſhal vndoubtedly leſe their welthie ſtate here, and the ioies of goddes kingdom to, onles they wake betimes out of their dedlie droncken ſlepe. Theſe wordes, ſtandeth in the middeſt of you, ſette forth vnto vs more ouer the great humilitee, and lowlines of the Lord Ieſus, who beinge Goddes ſonne, and lorde of al, diſdained not to be conuerſant amonge mortal, and ſinful men. The commune prouerbe is that like wil to like. But here is no likenes. For he was pure, gentle mete, and readie only to do good. The men amonge whom he ſtode, and with whom he was conuerſant, were filthie, and vncleane, iorliſh, diſdainful, and readie only to byte, and to ſting. Yet al this he did beare, as it were againſt the deſires of nature, and camme amonge them, & had his abode in the middeſt of their madde diſdaines, in the middeſt of their vile and lothſome companie, that at the leſt ſome of them might be drawen out of the gulfe, of that miſerable life tendinge to perdition.

WHOM YE KNOVV NOT.) Iohan Baptiſt condemneth the holie church, as thei

wold be taken, and as they were taken, of the greateſt ignorance, that colde be in the worlde, namely that they knew not the head, and fundation of the churche. Theſe were the pillers of the church, & yet they knew not Chriſt, without whom there is no churche. Theſe were the mainteiners of religion, and knew not him, with out whom there is no religiō. And ſo in dede, they boſted them ſelues of an vnreligious religion, of a churcheles churche, of an headles bodie. And ſo it is comme to paſſe againe this daie, that they, which wil ſeme the churche of God, ar of al men far thieſt from his church, they that wil ſeme to haue greateſt knowlege, ar moſt ignorant of Goddes truth, they that wil ſeme vpholders of religion, ar the greateſt enemies of it, in al the wide world.

WHOM YE KNOVV NOT.) Openly to reproue ſo great doctors of depe ignorance, cold not be don without great daunger. And therefore we haue to conſidre the mālie ſtomake of Iohā Baptiſte, who ſhranke not to pulle of the viſors of thoſe great aſſes, with preſent peril of his life, bicauſe it was verie expedient for the people to ſee them, as they were.

WHOM YE KNOVV NOT) It is the lotte not only of Christ, but also of his true disciples, not to be knowen of the worlde. For in dede hypocrites haue a greater shew of holines, than they. And beside that, for the most parte they be men subiecte to afflictions, and miseries. But to be knowen of the world cā do vs no great good, for the world shal perisch, with al the glorie of it. O that we maie be knowen of him, who remaineth for euer, and giueth glorie remaininge for euer. Praie, and proue, proue and ye shal surely praise the father of al goodnes, who out of slauerie hath called you to a kingdom of blessed libertie, and made you partakers of his glorie. AMEN.

The ninth READINGE.

THE NEXE DAIE.

IT appeareth, that Iohan Baptiste was not only a vehement, bold, and manlie confessor of the Lorde Iesus, but also a meruailous diligent preacher, and aduaun-

eer of his glorie. For he left no occasion vnsought, he ouerpassed no time, but as ofte as he might, and asmuch as he might, he laboured to sette forth the excedinge great benifite of Christes comminge in to the world, and that euer with more, & more light, that al men might most desirously, and gredely embrace hi. For this testimonie, that foloweth, was rendred the nexte daie after that, that we heard before, and it is more cleare, and more excellent than thother. For both most certainly he sheweth present, and pointeth forth with his finger, the promised Messias, and also he plainly, and liuely teacheth that, that al mē, if they haue not quite woren awaie, al felinge of godlines, and mannes nature, and be comme to the botome of abomination, desire most of al thinges to know, namely how sinnes be taken awaie. Of the reprobate I wil not speake, which yet, though thei lie snortinge, and rowtinge in their sinnes, some times no doubte haue most horrible dreames, and fele most painful panges, and grieuous gripinges euē in their ded slepe. Of goddes chosen I am sure, that they ar pressed with nothinge somuch, as with the heauie yoke of sinne, and they desire nothing

more,than to be deliuered of it,as of a burthen to them al togeather intolerable. And here we ar lernedly taught, how we be discharged of that yoke,that hath woren of the ſkinne of al mennes neckes, and vndre which the moſt holie fathers haue groned, and we grone faintinge, and weried to death. For Iohan Baptiſt ſaieth, that Ieſus Chriſt is the lambe of god,that taketh awaie the ſinnes of the world. Whereby he teacheth, that ſinne is no waie aboliſhed,and blotted out, but by him. And ſo it foloweth,that bothe the aunciant fathers, that were before vs vndre the old teſtament,and we al,haue forgiuenes of ſinnes by him only. For Goddes ſonne euen before he putte on mannes nature,as he illuminated, ſo he iuſtified al them,that euer were illuminated, and iuſtified from the beginninge of the world. The righteouſnes of God in dede muſt once be ſatisfied, which Goddes ſonne hauinge putte on mānes nature, and ſhewinge him ſelfe obedient vnto death,euen vnto the death of the croſſe,perfirmed in the later daies, and old age of the world. Howbeit the frute of his obedience, and death, is extended,and pertaineth euen to the fore fathers alſo, which other wiſe

ſhuld haue died in their ſinnes. For no ſacri-
fice appoited by the law, no holines, no worc
fe wrought by man naturally defiled with ſin
ne, can ſatisfie the righteouſnes of God for
ſinne. That hath euer pertained, and euer
ſhal pertaine to the lambe of God only, in
whom there was neuer ſinne founde, and in
whom alſo there was a greater thinge foūd,
than mannes nature, whereby ſatisfaction
might be made, for the ſinnes of al men, aſ-
wel of thoſe that were before the lordes de-
ath, as of thoſe that camme after, and ſhal
comme to the ende of the world. And yet in
dede we haue ſome what more, by the Lor-
des comminge in to the world, than our fa-
thers had, which were before vs. For firſt to
vs the ſatisfaction is made, and perfirmed,
which to them was only promiſed. Second-
ly, where as before the goſpel of ſaluation
was kepte within the narrow limittes of Iu-
rie, now by the Lordes comminge, it is pu-
bliſhed, to al the world, and as ſain& Paule
ſaieth, the bleſsinge of Abraham, that is the
felicitee promiſed to Abraham, is communi
cated to the heathen, and thei ar made ioint
heires, and of the ſame bodie and partakers
of Goddes promiſes in Chriſt. Laſtly God

hath giuen vs a freer, and ſtronger ſpirite, I meane vniuerſally, thā he did to the fathers, which bicauſe of their childlie age, were kepte vndre tutors, and gouerners, & led forth in the elementes of the world, and ceremonies of the law, from which we ar made free. For we ar growen to a more perfecte age, and the ſpirite more plenteouſly giuen vnto vs, ſo leadeth vs forth, and frameth our hertes, that we nede not thoſe outward childlie inſtructions. Now to our texte.

THE NEXTE DAIE.) Namely after he had moſt plainly, and moſt conſtantly confeſſed the lord Ieſus, to the ambaſſadors ſét from Ieruſalem, not only with diminution of his awne auctoritee, and eſtimation, but alſo with daunger of his life. Which though he did preſently ſee, yet he ſpared not the verie nexte daie, to make a plainer confeſsion, and more dangerous to him ſelfe. For this, that he ſaieth now, plainly ouerthroweth that, that the ſacrificers moſt gloried in, and whereby they moſt kepte their fitchinnes warme. For they had brought the people in beleſe, that their ſacrifices, which in dede were but figures, and ſhadowes of the Lordes moſt perfecte purginge ſacrifice, were ſatiſ-

factions for sinnes, and appeasinges of goddes wrath. And therefore out of those sacrifices they sucke no smal gaine. But Iohan teaching that the Lorde Iesus is the sacrifice, that taketh awaie the sinne of the world, teacheth together therewith, that their sacrifices could not take awaie sinnes. Which thinge they could aswel abide, as our massemongers can abide anie man to saie, that their holie masse is no sacrifice propiciatorie obteninge forgiuenes of sinnes for the quicke, and the dead. For such one maketh so great an hoale in the popes best goune, that he maketh his poore shauelinges starcke madde for anger.

IOHAN SEETH IESVS.) The Euangelist sheweth not the cause, why the Lorde Iesus came to Iohan, whether it were to be baptised of him, or otherwise frendly, and louingly to embrase goddes singular minister. It semeth, that the Lorde would serue Iohannes vocation, and further it. For Iohan was specially sent to this ende, to shew, & open the Lord Iesus to the people. Therefore the Lord commeth to him, to giue him occasion to exequute his office, and to do the thinges, that he was appointed to do.

Goddes prouidéce wil finde out awaie, whereby his miniſters ſhalbe ſette a worcke, and ſhal accompliſche their callinge.

IESVS) The Lorde hath this name of ſauing. For he hath ſaued Goddes choſen fró the death, & damnation, that their ſinnes deſerued. Some lerned men, haue trauailed to ſhew, that this name Ieſus commeth not of Ieſua, which to the hebrues ſignifieth ſaluation, but that it is the moſt ſacred name of god Iehoua, by putting in the hebrue lettre Shin, to ſignifie mānes nature ioigned to the godhead. And where the Angel ſaieth, that he ſhuld be called Ieſus, bicauſe he ſhuld ſaue his people frō their ſinnes, they ſaie he ſpeaketh ſo, not bicauſe Ieſua ſignifieth ſaluation, but bicauſe it belongeth only to Iehoua to ſaue, as the ſcripture teſtifieth in manie places. It would ſurely delight men ſomewhat lerned in the Hebrue tounge, to conſidre how wittely, they bringe the matter to paſſe. But bicauſe it is finer than commune eares can conceaue, and bicauſe it is confortable inough to vs, that the Lord is called Ieſus of ſauinge, I leaue that lerned diſcourſe.

BEHOLDE.) I ſhewed you once, that this worde beholde in the ſcripture requi-

reth attention, and diligent listning. For it signifieth, that some notable, and singular thinge shalbe spoken. But here Iohan vseth it also, to pointe forth the saueour of the world with his finger, and amonge al mé to note specially, and certainly, who it is, that saueth goddes people, that the hearers maie be surely staied, and haue perfecte, and infallible knowlege of him. And therein Iohan exequuteth his propre office, and differeth from al other prophetes, which could speake of him to comme, but could not shew him present.

THE LAMBE OF GOD.) Here Iohan openeth to vs a waie in to the knowlege of the old testamét, & sheweth the head springes of the gospel. For he calleth the Lorde Iesus, a lambe, hauinge respecte to the figures of Moses law, and to the foresaiynges of the prophetes. For in the law this precepte was giuen, as it is to see it the. 28. of nombres. This is the fieried sacrifice, which ye shal bringe to Iehoua, two lambes of a yere old, spotles, euerie daie to be a continual ascendinge sacrifice, or burnt sacrifice. One lambe thou shalt make, or sacrifice, in the morninge, and thother thou shalt make, or sacrifice

betwene the euentides, that is, as the beſt lerned Hebrues teach, betwene the goinge doune of the ſonne, & darcke night. This perfecte ſpotles lambe was a figure, & ſhadow of the lorde Ieſus, in whom there was no ſpotte of ſinne. For he was not begotte ſinfully, thorough concupiſcence, betwene mā, & womā, but he was cōceaued by the holie goſt, & borne of an vndefiled virgine, and was furniſhed with the fulnes of Goddes ſpirite, by whom as ſai& Paule teacheth, to the Hebrues, he offred him ſelfe blameles vnto God, and ſo was a ſacrifice ſatisfactorie for ſinne, purginge al goddes choſen fully for euer. For though he were once only offred, yet he is a continual ſacrifice, in that his one oblation once only offred, hath continual force, and is ſufficient for euer. He is offred in the morninge, and betwene the eueninge tides, for his ſacrifice purgeth the ſinnes of the olde people, & of the new, & ſerueth from the beginninge of the world, to the ende of the world. Now ye know, what is written in the 12. of Exodus. For there ye haue red, the inſtitution of the feſt of paſſeouer. Whereūto a lambe muſt be také which is a ſimple, innocent, meke beaſt, readie to receaue al wróge

without ſtriuinge, hauinge manie thinges wherewith to do good, & nothinge wherewith to do harme. By which proprietes it liuely expreſſed the good, gentle, tédre, meke, & innocent nature of the Lorde Ieſus. This lambe muſt be take out of the flocke, to ſignifie that the ſaueour of the world, ſhuld be of the ordre of mé, & not cóme in to the world in the nature of angels, but in mannes nature, as S. Paule teacheth to the heb. This lambe was kepte frō the. 10. daie of the firſt moneth vnto the. 14. daie, in which time he was tried, whether he were mete to be a ſacrifice. And the Lord Ieſus was not ſtraight waie led to the ſlaughter, aſſone as he ſhewed him ſelfe to the world, but was a good while tried in paīful preachīg, & ſuffrīg of ſondrie tétatiōs, & afflictiōs. The two ſide poſtes, & the vpper dore poſt were ſtraked with the blood of this lābe. For I wil goe thorough Aegypte ſaieth the lord, in that night, & I wil ſtrike al the firſt borne in the lād, frō man to beaſt, & the blood ſhalbe vnto you for a ſigne, in the houſes, where ye ſhalbe, & ſeinge it, I wil paſſe by you, & there ſhal not be amonge you, the plage of deſtructiō, whā I ſhal ſmite the land of Aegypte. Now Chriſt Ieſus is he, for

sake God sparethvs. His blood God beholdeth springled vpon vs, and passeth by, and restraineth the plages, that were other wise most certainly, & most greuously to be poured vpon vs, vnto euerlastinge death for our sinnes. This blood of Christ, is sprigled vpon our hertes with hysope, that is, as some take it, by the preaching of the gospel, whan we receaue the same thorough faith. The flesch of the lambe must be eaten. And so must our Christes flesch, not with the teeth of the mouth, but with the teeth of the minde, as saint Augustine teacheth, what preparest thou thy teeth, and thy bellie, beleue, and thou hast eaten. And in another place the same auctor saieth, that to eate the Lordes flesch, with mouth, and teeth, is an horrible, hainous, and abominable thinge, and therefore he forthwith holesomely teacheth vs, that to eate his flesch, & to drincke his blood, is to beleue, & to laie vp swetely in our mindes, that his flesch was crucified, & his blood shed for vs. But the lambe that Moses speaketh of, must not be eaten halfe raw, nor sodden in water, but rosted at the fier with swete bread, and bitter herbes. Which thinge the auctors, that I haue seen, teache to signifie

that we maie not thincke of Christ, that he came to sette vp a carnal kingdom, and to raigne here quietly him selfe, for that is to seeth, and soften him in water, but we must thinke that he came to be thoroughly rosted with the fier of afflictiō, to suffre for our offences, and to sette vp such a kingdom, as mē must entre in to by the crosse, and thorough the fier of persequutions. Hereunto pertaine the bitter herbes, for they signifie, that the eatinge of the lambe, that is to saie, faith in Christ is not without tribulation. For whan we haue begōne to tast of him, we maie not lose for ease, fleshlie pleasures, and a wordlie paradise, but for stormes of persequution, for most bitter afflictiōs, and calamities. Now that this passeouer lambe was certainly a figure of our saueour Christ, we haue most graue, & faithful witnesses. For where the Iues were commaūded, that they shuld breake no bone of the lambe, sainct Iehā our Euangelist applieth that to Christ, in that the souldiars beinge commaūded to breake the legges of them, that were crucified, and hauinge broken the legges of the two theues, whan they camme to the lorde Iesus, & perceaued, that he was alreadie ded, they brake

not his legges, that the ſcripture might be ful filled, ſaieth he, a bone of him ſhal not be broken. Which wordes in Moſes ar ſpoké of the paſſeouer lambe. S. Paule in the. 5. to the Cor. hath theſe wordes, wherein he alſo teacheth vs, what the vſe of vnleuened bread ſignified, which the Iues were moſt ſtraitely cómaunded to obſerue in that feſt: Chriſt our paſſeouer is ſacrified or ſlaine for vs, wherefore lette vs kepe holie daie, not in the old leaué, nor in the leaué of nawghtines, & wickednes, but in vnleuened bread of ſinceritee, & truth. This much we haue reherſed to you out of Moſes, touching Iohā Baptiſtes alluſiō, in that he calleth our ſaueour, the lambe of god. Eſaie alſo ſpeaketh of this our lambe in the. 53. cha. more like an Euangeliſt, thā a prophete, whoſe moſt ſwete, & cófortable wordes, wold god, were graué in al mennes hertes. Parte of thé, I wil recite vnto you, and cómende the reſt, not only to be red at your leaſure, but alſo to be thoroughly lerned without boke. He ſuffred violéce, ſaieth the prophete Eſaie, & was oppreſſed, & opened not his mouth, he was brought to the ſlaughter, as a ſhepe, and as a lambe before the ſherer, he kepte ſilence, and opened not his

mouth &c. And that ye maie certainly know, that the prophete speaketh of the Lord IESVS, and of none other, as the Iues miserably wold shifte of the place, you shal vndrestand, that certaine thinges ar spoken in that cha. that can in no wise be verified vpon anie other. For there we haue these wordes: Surely he bare our infirmities, and sustained our griefes, and we compted him plaged, stricken of god, and afflicted. And he was wounded for our transgressions, stricke for our iniquities, the chastisement of our peace was laied vpon him, and by his stripes we ar healed. Al we haue straied like sheepe, euerie man hath loked to his awne waie, & the lorde hath made the iniquities of vs al, to runne together vpon him. Now, who hath suffred for the sinnes of other, or by his suffring coulde heale the festred sores of mennes iniquitees, saue the Lorde IESVS only? The Iues in dede saie, that those wordes of the prophete concerne them, beinge now in captiuitee euerie where, & liuinge in great miserie, and affliction, of whom they dreame, that the heathen saye: lo these men beare our iniquities. For I thinke they dare not saie, that they ar in dede punished

for our sinnes, and therefore thei make it the opinion of the heathen. For to saie, that anie man suffreth for anothers offences, is to directely against the scriptures, where it is said that the soule, that sinneth shal die, and the sonne shal not beare the iniquitee of the father, nor the father the iniquitee of the sonne, but the righteousnes of the righteous, shalbe vpon him selfe, and the wickednes of the wicked, shalbe vpon him selfe. For this cause the Iues, beinge brought in to so greate a straite, faine that the prophete meaneth, that the heathen shuld saie of them, that thei were so plaged, not for their awne, but for the sinnes of the heathen. But the prophete sheweth not, what the heathen might fondly gesse, and conceaue, but setteth forth goddes iudgement of him, that shuld be so afflicted, and brought to the slawghter. For he bringeth in God speaking in this maner: In his knowlege my righteous seruaũt, shal iustifie manie, and he shal beare their iniquitees. Therefore I wil diuide vnto him amonge manie, and he shal diuide the spoile with the strongest, bicause he hath powred out his soule vnto death, and was nombred with transgressors, and he bare the sinnes of ma-

nie, and made interceſsiō for tranſgreſſors. Wherefore this deuiſe of the Iues, touching the heathens wronge opinion, where Goddes certaine iudgemēt appeareth plainly, is as fond, and madde, as thei be blinde, & vngodlie. Beſides this we haue ſufficient witneſſes, and approuers of our vndreſtanding. For where we haue, behold my ſeruaunt ſhal deale wiſely, for there the chap. ſhuld beginne, Ionathas the Chaldæe interpreter hath, beholde my ſeruaunt Meſsias. And this interpreter is of greate auctoritee amonge the Iues. But we haue other maner of interpreters, and witneſſes than Ionathas. For euerie one of our euangeliſtes, and cheife Apoſtles haue applied ſome parte of this chap. to the Lorde Ieſus. And to beginne, as they ſtande in ordre, ſainct Mathieu teſtifieth theſe wordes of this chap. to be ſpoken of the Lorde Ieſus: He tofe vpon him our infirmities, and bare our diſeaſes. Sainct Marcke, and ſainct Luke haue theſe wordes, he was compted amōge the vngodlie, or lawles. Sainct Iohan the Euangeliſt in the .12. chapit. of his goſpel writeth thus: Though he had don ſo manie wondres amonge them, thei beleued not in him, that

the ſaiynge of Eſaie the prophete, might be fulfilled, which he ſpake: Lorde who hath beleued, that we haue heard, & to whō is the lordes arme reueled? S. Paule in the. 10. to the Ro. alleged the ſame texte, & in the. 14 teachinge that he had preached the goſpel, where chriſt was not named, he bringeth in theſe wordes: Thei to whō nothinge was ſhewed of him, ſhal ſee, & they that haue not heard, ſhal vndreſtāde. Philippe in the actes of Apoſtles preacheth chriſt to the noble AEthiopiā out of theſe wordes: He was brought to the ſlaughter, like a ſhepe, & as a lambe before the ſherer &c. S. Petre toke al this that foloweth out of this cha. of Eſaie: Who himſelfe bare vp our ſinnes in his bodie vpon the tree, that beinge ded to ſinnes, we ſhuld liue to righteouſnes, by whoſe ſtripes ye ar healed; for ye were as ſtraiynge ſhepe, but you be now turned to the ſhepeherde, & ouerſeer of your ſoules. Now I doubte not but theſe witneſſes ſhal countrepeaſe our later raſcal, vnlerned, vngodlie, vnreaſonable, madde, & blinde Iues. And ſo this cha. of Eſaie ſhal ſerue to declare, & expoune theſe preſēt wordes of Ioh. Bap. beholde the lambe of god, that taketh awaie the ſinne of the

world. For it sheweth most diligently, plainly, and heauenly, by what meanes, the lambe of God hath taken awaie our sinnes. Wherefore once more I ernestly commende that chap. vnto you. Which whan you haue red, and thoroughly considered, ye shal plainly see the most wondreful wisedom, & goodnes of god sette forth to the world in this lambe that Iohanne speaketh of, to whom as it is our boundé dutie, lette vs now therefore giue al praise honor, and glorie.

AMEN.

The tenth

READING.

SOme what you hearde, toudīg these wordes, beholde the lambe of God, that taketh awaie the sinne of the world, and yet somewhat more remaineth to bespoké, which shortnes of time, would not than suffre me commodiously to vttre. And first ye shal knou that the Greke worde airein which Iohanne vseth in this place, signifieth both to take awaie a thinge vtterly, and also

to take vp, as burthens ar taken vp, to be laied vpon mennes ſhulders. And both ſignifications agree verie wel to the lorde Ieſus. For it maie be truly ſaide, that he hath quite remoued, and taken awaie ſinne, ſo that it can not be founde in the choſen, to be laied to their charge, and alſo that he toke vp the ſinne of the world, and laied it vpon his awne ſhoulders. For, he remoued the burthen of ſinne from vs, and conueied it to him ſelfe, and bare it vpon the croſſe, ſuffringe death in our ſtede. And this Eſaie meaneth, whan he ſaieth, and he bare the ſinnes of manie, & Petre in theſe wordes: who him ſelfe in his bodie bare vp our ſinnes vpon the tree. Chryſoſtome noteth the time, for Iohan ſaieth not toke awaie, but in the preſent time, taketh awaie, that we maie vnderſtande, that daily, he taketh awaie ſinnes, and that purgation of ſinnes euer procedeth from him. Further ye ſhal note, that he ſaieth not of one man, or two, or of a ſmal companie, but of the world. Whereby he comprehēdeth al men, that haue, or ſhal beleue at anie time. And ſo thoſe madde heades ar confoūded, whereof ſome without rime or reaſon, haue deuiſed, that Chriſt died only for the fathers

of the old teſtament, ſome that he died for vs only, & that the old fathers had only promiſſes of carnal thinges, which were figures and ſhadowes of ſpiritual thinges, pertaining vnto vs. Whereby they ſhut our good fathers quite out of heauen. But ſeinge that ſinne is tak̃ awaie to this ende, that we maie enioie the kingdom of God, and euerlaſtinge life, Iohan Baptiſt teaching, that Chriſt hath taken awaie the ſinne of the worlde, cõprehendeth as wel them as vs, and aſwel vs, as them, and teacheth that euerlaſtinge life pertaineth to both equally. Thei alſo that ſaie, that he died for original ſinne, and not for actual ſinnes, ar ſone confuted. For in dede they make al that he did, to be don in vaine. For if he died for original ſinne only, & not for the ſinnes, that we haue, or ſhal committe in outwarde actes, and dedes, we ar ſtil ſubiecte to damnation, and we haue no profite by his death, onles we die aſſone as we be borne. For who cã make ſatisfaction to the infinite maieſtee of God, for anie ſinne committed againſt the ſame. And we ſinne howrely, whan we be comme to the age that can do anie thing. What nede manie wordes, whan S. Iohan ſaieth, if anie man

ſine, we haue an aduocate with the father &c
He could not ſaie of original ſinne, if anie
mā ſinne. For it is without doubte, that eue-
rie mā is infected with that ſinne, but euerie
man al waies cōmitteth not actual, and out-
ward ſinnes. And therefore ſpeakinge of tho-
ſe actual ſinnes, he ſaieth, if anie man ſinne.
The hæreſie of the papiſtes is more fine, but
verie damnable alſo. For they graunt, tha
chriſt taketh awaie the ſinnes of the world
but not alone. For they blaſphemouſly tea-
che, that ménes worckes alſo, & the blood o
martyrs, take awaie ſinnes. But. S. Paule to
the Hebr. writeth, that there is no forgiuene
of ſinnes, without ſhedinge of blood, & to
the cor. he teſtifieth, that chriſt only was cru
cified, & died for vs. So I cōclude, that nether
our awne worckes, or the worckes of other
mē, nor the blood of martyrs, but the blood
of the ſpotles lambe only, taketh awaie our
ſinnes. Hereunto pertaineth it, that S. Paule
ſaieth to the Heb. that chriſt with one oblati-
on hath made pfecte the ſanctified for euer.
And if we be made pfecte with the one obla
tion of chriſt, we nede not the patchinges of
our awne worckes, nor the blood of mar-
tyrs. But for the blood of martyrs, they brin-

ge in saint Paule to the Colosſ. as vnlerned ly, as bodily: I fulfille the afflictiõs of Christ, that be behinde in my flesch, for his bodie, which is the congregation. For vndrestandinge of which place, ye shal know, that al our suffringes ar called the lordes suffriges. For in that he is our head, and we his membres, whatsoeuer is don to the mẽbres, toucheth the head. So the lorde him selfe saide, whan Paule persequuted his membres, Saule why persequuteſt thou me? Wherefore we fulfille the suffringes of Christ, whan we suffre anie thinge for his sake. For we ar his membres, and he suffreth, that his membres suffre. And asmuch as his membres haue yet to suffre, somuch of his suffringes be behinde. But our suffringes be not to purge, sanctifie, and redeme men, but ether to stablish, and confirme them in the purgation, that CHRIST hath made for them, or to bringe thẽ to the knowlege of it. Now reade the place, and ye shal see, that saint Paules meaninge is, that he must be yet more persequuted, for the ædifiynge of the congregation, which his persequutions, & afflictiõs, he calleth the afflictions of Christ, which the lord must suffre in his membres, & speaketh

nothinge at al of reconcilinge men to God, and purginge them from their ſinnes, by his awne ſuffringes. For, that Chriſtes ſuffringes were more able to take awaie the condemnation of ſinne, than ſinne was able to condemne, the ſame auctor moſt diligently teacheth in the .5. to the Roma. For if by the ſinne of one, ſaieth he, manie died, much more the grace of god, & gifte by grace, which was of one man Ieſus Chriſt, hath abunded to manie. And not as by one that ſinned, is the gift. For condemnation is of one vnto condemnatiō, but the gift is from manie ſinnes, vnto iuſtification. For if by the ſinne of one, death raigned by one, much more they, that receaue the abundance of grace, and of the gift of righteouſnes, ſhal raigne in life by one Ieſus Chriſt. Theſe men no doubte, that thincke that ſinne can be other wiſe taken awaie, than by the death of Chriſt, neuer conſidered the outragious greatnes, and extreme abomination of ſinne. But if we cal to minde, that God is moſt wiſe, and that he peaſeth thinges iuſtly, as they ſhuld be peaſed, we ſhal perceaue, that he abhorreth, and deteſteth ſinne moſt vehemently and extremely, ſith for the ſatisfaction of ſinne, he

would giue vp his awne ſonne to a moſt ſha meful death, & that if ſatisfaction could ha ue ben made by anie man, or angel, this waie and meane ſhuld neuer haue ben deuiſed. But now lette vs procede in our texte, where bicauſe there foloweth a ſentence where of, we haue giuen you an expoſition before we wil paſſe that ouer, and goe to the nexte.

AND I KNEVV HIM NOT.) That we maie certainly know, that Iohan teſtified theſe thinges of the Lorde Ieſus with a ſincere minde, without compoſitiō betwene them, without colluſion, without corruption, and that he had no regarde to kinred, nor familiaritee, nor former frēdſhip, he ſheweth, that he, dwellīge in the wildernes had no acquaintāce with him before. And that this his doinge was not a thinge deuiſed by mannes politie, but commaunded by God, that I ſaie, he conſulted not with mannes wit, ne folowed a fleſchlie purpoſe, but beganne this matter by the inſtruction, and mouinge of God.

I KNEVV HIM NOT.) In Mathieu we haue, that Iohan knew him, before he baptiſed him. For he ſaieth, I haue nede to be baptiſed of the &c. And yet there is no cōtrarietee in our holie writers. For Iohan meaneth,

that he had no bodilie acquaintaunce with him before, & that his knowlege of him came only by the reuelation of God. When the Lorde came to be baptised, Iohan knew him, as he reioised at his presence, when thei were both in their mothers wōbes, he knew him I saie, by goddes inwarde mouinge, and not by mutual conuersation. Iohan in dede hauinge diuerse secrete reuelations of him, speaketh here only of that, that was most notable, & most fitte to moue the people to credite him. OEcolampadius a mā verie excellētly lerned, thinketh, that the time past is vsed in this place for the time presēt, after the maner of the Hebrues, I knew him not, for I know him not, that is to saie, I haue no regarde to his person, to fauor, to affection, but I do that, that god hath cōmaunded me to do. Breifely this that Iohā saieth here, sheweth the infallible certaintie of the gospel. For this testimonie of Christ Iesus, is not a thinge forged by mānes braine, but is grounded vpon the autoritee of the heauenlie father.

BVT THAT HE MIGHT BE MADE MANIFEST TO ISRAEL) Here is the ende of Iohannes comminge, and of his baptisme, not to gather disciples to him selfe,

but to reache CHRIST.

TO ISRAEL.) The Lorde him ſelfe teſtifieth, that he was ſent to gather the loſt ſhepe of the houſe of Iſrael, & ſainct Paule ſaieth, that the lord was a miniſter of the circunciſion for the truth of God to confirme the promiſſes, made to the fathers. By Iſrael than, he meaneth the Iues, to whom it was cōueniēt, that the lorde ſhuld be firſt preached. In manie places of the ſcripture Iſrael ſignifieth goddes choſen, whether thei be Iues, or gētiles as whā Eſaie ſaieth, Iſrael is ſaued in Ieboua with a perpetual ſaluatiō. And S. Paule to the Gal. As manie, as walke, after this rule peace vpō them, & vpō the Iſrael of god. This name Iſrael ſignifieth not a mā ſeinge God, as good Didymus toke it amiſſe, but it ſignifieth a mā, that as a price wraſtleth with god, as it is to ſee in the. 23. of Geneſ. For Iacob wraſtled with God, and preuailed, and therefore was called Iſrael. And ſo al Goddes choſen preuaile in wraſtlinge with god, while in al tentations thei cleaue faſt to his goodnes, promiſed in Chriſt. For that waie god wilbe ouercōme, & delighteth, & ioieth in the ſtrōge wraſtlīge & victorie of his ſainges, & miniſtreth ſtrēgth to them, to cuercō-

THEREFORE CAME I BAPTISINGE IN VVATER.) We ſpake ſomewhat before of the vſe and force of ſacramétes generally. Now hauinge this occaſion, we wil deſcend to a particular ſacrament, namly baptiſme, and treate of it more at large. But firſt it ſhalbe good to cõſidre more fully the cauſes why ſacramentes were inſtituted. In which ſerch we ſhal finde, that mãnes weakenes is the deiſe cauſe, why God added to his worde viſible ſignes. For we hanginge in the fleſh, and crepinge on the ground, conceaue not diuine, and heauenlie thinges, onles GOD attempre himſelfe to our ſlendre vndreſtandinge, and ſette them before vs by erthlie images, and ſimilitudes, and in fleſh make vs ſee thinges, that pertaine to the ſpirite. And therefore Chryſoſtome ſaieth verie handſomely, that if we had ben bodiles, God wold haue giuen vs theſe thinges bare, and bodiles. Now bicauſe we haue ſoules encloſed in bodies, he deliuereth ſpirituall thinges vnto vs, vndre viſible images, and by them commendeth his giftes vnto vs, and repreſenteth thoſe thinges to our ſight, that ar beatē in to our eares by the worde, which alſo inwardly & inuiſibly he himſelfe worc-

seth. Further these outward signes, as noble Zuinglius lernedly writeth, occupie al our senses, and fixe them more firmely to consi-dre the thinges, that they represente. And bicause men vse signes and seales for confir mation of their matters, it hath pleased god also to vse them to helpe our feeble faith, and to conforte, and confirme the same as it were with seales added to his worde, as ye heard before. Finally they be also the bad-ges of our Christiane profess.ó, whereby we ar discerned, and sondred from the profes-sors of anie other religion; and as Chrysos-tome speaketh, they be moreouer pactions, and couenantes, whereby we binde our sel-ues to liue a pure, and holie life. To these en des, and for these causes were sacramentes institured of God. As for those idle braines, and bablinge sophisters, that teach, that the sacramentes were ordained to be medicines of mennes soules, and causes of grace, ar to be abhorred, as the auctors of al errours. And in dede some scole men somuch alow not their rash, & wicked bold bablinge, that they make argumentes against them. For saie they, it is a greater thinge to repare, than to create. But if God hath reserued the

power of creatinge to him selfe, much more he hath reserued the power of reparinge. Now God is the only physition, and medicine of our soules, and so no sacramentes. And that sacramentes ar not the efficient causes of grace, they reason thus: Euerie efficient cause is more noble than the effecte, that it worcketh. And no corporal thinge is more noble than a spiritual. Seinge than that grace is a spiritual thinge, and sacramétes corporal thinges, no sacrament is the efficient cause of grace. Againe the master of sentences him selfe saieth, that grace is not of the sacramentes but by the sacramentes, and so sacramentes be not efficient causes of grace. For the conducte pipe, by which we haue water, is not the efficient cause of water. And that sacramentes be not causes disposinge to grace, they bringe these argumentes. Euerie disposition goeth before that, whereunto it disposeth, not only in nature but also in time, but the receauinge of a sacrament, and infusion of grace be together in time, ergo sacramentes dispose not to grace. Item if the sacramentes dispose to grace, than they flou in to the soule. But no corporal thinge floweth in to a spi-

ritual, ergo no ſacrament beinge a corporal thinge floweth in to the ſoule, and ſo no ſacrament diſpoſeth to grace. But againſt the hole peſtilent doctrine of ſhameles ſophiſters, which teach, that ſacramentes iuſtifie, and be cauſes of grace, onles men putte a lette, that is haue a purpoſe to ſinne dedly, ſainct Paule ſhal miniſtre good plentie of argumentes. For ſeinge that to baptiſe, and to be baptiſed, to miniſtre, and to receaue the Lordes ſupper, be mennes worckes, aſmanie argumentes as ſainct Paule maketh to proue, that we ar iuſtified by faith, and not by worckes, ſhal fight againſt theſe ſwarminge harneſſed greſſhoppers, that crepte out of the ſmoke of the botomles pitte, and ſhal wounde them to death thorough their habergionnes of iron. But bicauſe they alſo allege the ſcripture againſt vs, we wil conſidre the ſame. It is written ſaie they, in the. 5. chap. to the Epheſians, that Chriſt loued his church, & gaue him ſelfe for it, that he might ſanctifie it, hauinge clenſed it, with the lauer of water in the worde. Bicauſe S. Paule ſaieth here, that the church is cléſed with the lauer of water, they contéde, that baptiſme hath a power to purge ſinnes.

But they ſhuld conſidre, that ſainct Paule addeth (in the worde), & ſetteth before (that he might ſanctifie it. For it is he himſelfe, that ſanctifieth his church, while he renueth the mindes of his faithful, plantinge in them faith towardes God, & loue towardes their neighboures, to which ende he vſeth his worde, and his ſacramentes to inſtructe, and to repreſente the thinges that he worcketh inwardly, and alſo to warne, to moue, to ſtirre vp, and to confirme the hertes of the godlie. Now than as in the .15. of Iohan the Lorde ſaide to his diſciples, you ar cleane bicauſe of the worde, which I haue ſpoken to you, and yet the lordes outwarde worde had not made them cleane, but faith in the worde, ſo S. Paule ſaieth, that the churche is clenſed by the lauer of water in the worde, not bicauſe the water wherewith it is waſched hath cleſed it, but faith, which faith the Lorde inſtructeth renueth, and confirmeth by baptiſme, while by outward waſchinge, he ſetteth before our eyes his inwarde waſchinge, and maketh that ſacrament a ſeale of his goodnes and mercie in waſchinge our ſoules. So we ar purged by the lauer of water, is aſmuch to ſaie, as we ar taught, and confirmed by outwarde waſ-

thing, that we ar waſhed inwardly thorough Goddes ſpirite, and faith. For as certainly as water waſcheth the bodies, ſo certainly God waſcheth the ſoules of his choſen. Now than this we ſaie of baptiſme, bicauſe preſent occaſion is giuen to ſpeake of it more ſpecially, that baptiſme is a ſacrament or holie ſigne inſtituted of God, whereby his people ar waſched with water in to the name of the true God, the father, the ſonne, and the holie goſt, to this ende; that ſo God maie teſtifie vnto them, repreſente, and confirme his purginge, and waſchinge of their ſoules in the blood of his ſonne, & that by it he maie warne thé to mortifie their fleſchlie luſtes to die to ſinne, and rife to newnes of life, and to loue al true chriſtians being their membres, & finally that he maie gather them in to one bodie, and ſette his outwarde badge vpon them, whereby they maie be knowé to be his ſoldiars. For as ſaincte Auguſtine writeth, men can not be gathered in to anie name of religion, whether it be true, or falſe, onles they be tied and knitte to gether by the participation of viſible ſacramentes. This ſacrament hath a promiſſe annexed, to wit, that God wilbe our God, and the God of our ſe-

de, and wil waſch vs, and enrolle vs in to the nombre of his ſaintes. And ſo it pertaineth vnto al goddes people, and therefore vnto infantes alſo. For they ar in the couenaunt, & ſo goddes childrē, and for that cauſe maie not be depriued of the badge; that God ſetteth vpon his children, without extreme wrōge, which iuſtly prouoketh Goddes wrath. For what a malapert boldnes, and outragious vngodlines is it, to kepe them as heathen from the badge of Goddes people, which ar comprehended within Goddes couenaunt? And as it were to declare them to be excluded from Goddes kingdom, whom GOD hath not excluded, but moſt mercifully receaued, and bleſſed? We haue than by baptiſme, firſt that GOD thereby teſtifieth, repreſenteth, & ſealeth to our conſciences, the purification of our ſoules, that he him ſelfe of his gratious goodnes worcketh thorough the blood of his ſonne. Secondly that it ſheweth vs our mortification, and new life in CHRIST. Thirdly that we be ſo vnited, and incorporated to Chriſt, that we ar made partakers of al his riches, and that he liueth in vs, aud we in him. Fourthly that we ar receaued in to the viſi-

ble congregation of GODDES people, and that we so professe on our behalfe that we embrase the religion of CHRIST, and that we ar his membres, and the membres of them, that beleue in him, and therefore that we wil liue with them in loue, vnitie and concorde. And this much of the vertue, and vse of baptisme. As for the rite, and ceremonie, as the Lord instituted it, it was verie simple. For water only was powred vpon ménes bodies, with inuocatió of Goddes name, & rehersinge of the promisse. Popeholie men of their awne heades, haue added cóiuringe of water, droppinge of waxé cãdels, saltinge, smeringe, spittinge & other fonde superfluous thinges, with the follie whereof, I wil not occupie the time, but procede in our presént matter.

I BEHELDE THE SPIRITE DESCENDINGE, AS A DOVE FROM HEAVEN.) Bicause Iohan was appointed to be a notable witnesse, & preacher of goddes sonne, god would cófirme the certaintie of his doctrine, with a notable signe. It was also conuenient, that the lord Iesus, shulde be, as it were entronised with such a rare vision, and so beginne his kingdom in his

mannes nature. For he had liued before, as a priuate man. God therefore sendeth doune vpon him the holie goſt in a visible shape to witte, in the likenes of a douue. Whereby we lerne also, that it is he, in whom the fulnes of the spirite dwelleth, and is deriued, and conueied vnto vs. This place giueth vs occasion to speake somewhat of the holie goſt, the thirde person in the holie trinitee, whom the auciant lerned fathers write to be the vnion, and the louelie, and amorous knotte of the father, and the sonne. For this sentence of saincte Ierome is wel knowen: The holie goſt is not the father, nor the sonne, but the loue, which the father hath towardes the sonne, and the sonne towardes the father. And saincte Augustine writeth thus: de trinit. lib. 15. As the father is saide to be wisedom, and the sonne, and the holie goſt, and yet there be not three, but one wisedom, so I know not why the father maie not be said to be loue, & the sonne, and the holie goſt, and al three together one loue. And yet noman should therefore thincke, that we calle the holie goſt loue inconueniently, bicause that God the father, & God the sonne maie be called loue. For proprely God-

des ſonne, is alſo ſaid to be Goddes wiſedō, where as the father is wiſedom, and the holie goſt. If than proprely anie of theſe three maie be called loue, who ſhalbe called ſo more aptly, tha the holie goſt, ſo that in that ſoueraine, and ſimple nature ſubſtāce is not one thinge, and loue another thinge, but ſubſtance it ſelfe is loue, and loue it ſelfe ſubſtāce, ether in the father, or in the ſonne, or in the holie goſt, and yet the holie goſt is proprely called loue. In theſe wordes ſainct Auguſtine teacheth, that in the moſt holie trinitee, loue is ſometimes referred to the ſubſtāce, which is commune to the three perſones, and is altogether hole in euerie one, ſometimes ſpecially to the perſon of the holie goſt, as Goddes wiſedom is ſometimes taken for the ſubſtance of God generally, whether the father the ſonne or the holie goſt be ſignified, and ſometimes ſpecially for Goddes ſone. For the vocables of manie thinges, ar both vſed vniuerſally, and alſo proprely, & ſpecially applied to certaine thinges. As by the name of the law ſometimes al the bokes of the old teſtament, & writinges of the prophetes ar ſignified, ſometimes the law proprely & ſpecially, that Moſes gaue, touchin-

ge maners ceremonies & politie. But to our
preſent purpoſe, firſt we wil ſhew what this
worde ſpirite ſignifieth, ſecõdly that the ho-
lie ſpirite is a ſubſiſting diſtincte pſon in the
godhead, thirdly that he is god. Spiritus in la-
tine, ſignifieth winde, & breath, & vapours
ſmoking out of the erth, & moiſt thinges. By
borowing, it is taken to ſignifie angels & our
ſoules, bicauſe of the fines of the matter, and
bicauſe of the percinge efficatie of winde.
For theſe cauſes, the worde is remoued frõ
his natural ſignification, to ſignifie bodiles
thinges, and amonge other to ſignifie euen
god alſo. For the lord Ieſus attributeth it to
god, whan he ſaieth, god is a ſpirite. And in
that ſenſe the worde ſpirite comprehendeth
the father, the ſonne, & the holie goſt. How-
beit ſometimes it is vſed ſpecially to ſignifie
the third perſon in the holie trinite, & than
for the moſt parte, it hath this word (holie) ad-
ded vnto it. Now we muſt ſhew, that this ho-
lie ſpirite is not only a ſubſiſting perſon, but
alſo a diſtincte perſon from the father, and
the ſonne. For the Macedonians taught that
the holie ſpirite was not a perſon, and ſubſiſ-
tinge nature, but only goddes mouinge, and
goddes giftes powred vpon men, & the Sa-

bellians make no distinction betwene the father, the sonne, and the holie goste. First where the apostles ar commaũded to baptise, in to the name of the father, of the sonne, & of the holie goste, we ar most plainly taught, that he is both a person, and also a distincte person from the father, and the sõne, onles these hæretikes wil saie, that the lord in so great a matter vsed superfluous wordes, to the certaine daunger of al that shuld reade them. In the. 16. of Io. the lord saieth of the spirite, he shal receaue of mine. Which wordes teache him to be a person, & a person distincte from the sonne. For it can not be said of giftes, that they receaue anie thinge to bestowe vpon men, and therefore the holie goste who receaueth is a subsistige person. And nomã cã saie of him selfe only, & alone that he wil receaue of him selfe to giue other, & therefore the holie goste is a person distincte from the sonne. That he is a subsistinge nature, & not only a gift, & operatiõ of god, didymus teacheth out of these wordes: It hath semed vnto the holie goste, and to vs. And he proueth the same by this also, that his talke, and commaundementes ar often red in the holie scripture. In the actes of the Apostles,

as they ministred to the lord, saieth Luke, & fasted, the holie goste said, separate vnto me Barnabas, and Saul, to the worcke, whereunto I haue called them. And whan the Lord saieth, he shal teache you al thinges, we lerne that he is a person. For the action of teachinge can not be assigned, but to a person. In the. 12. to the Corint. sain& Paule speakinge of the diuersitee of goddes giftes bestowed vpon men, hath these wordes: Al these thinges worcketh one and the same spirite, diuidinge peculiar thinges to euerie man, as he wil. Here it appeareth most plainly, that the holie goste is a person. For it can not be saide of giftes, that thei haue a wil to bestowe them selues, where, and in what sorte it liketh them. Finally this place of Iohan where we haue, that the holie goste came doune in the likenes of a doue, proueth that he is a person. For it were an absurditee to saie, that Goddes giftes toke a bodilie shape. It remaineth than to proue that this person and subsistinge nature, whereof we speake, is God. For as Cyrille writeth, some graunte, that he is a person, and moreouer that he procedeth out of Goddes substance, and yet they wil not haue him to be thought God, but a cer-

saine meane nature, nether aduaūced to the ſupreme highnes, and yet excellinge al creatures, beionde meaſure. But nothinge can be more vnlernedly ſpoken, than that thei affirme. For what ſo is of goddes ſubſtance, muſt nedes be God, and æqual to God. For in God there is nothinge more or leſſe. Al that is in him, is in the higheſt degree of perfection. Or els ſomewhat ſhuld be wantinge and vnperfecte in God, which to imagine is mere dotage. Some other with leſſe abſurditee, but with more impietee affirme, that he is a creature. Againſt whoſe furious entrepriſe, the holie ſcripture hath wel armed vs. For the thinges that the holie ſcripture attributeth to Goddes ſpirite, ar far from a creature. For to be euerie where, to create, to mainteine thinges in their ſtate, to quicke, to ſanctifie, to iuſtifie, to deliuer from bondage, to make vs Goddes children, to giue wiſedome, eloquence &c. al which thinges in the ſcripture ar aſsigned to the holie goſt, pertaine proprely, and only to God, and can not be attributed to a creature. And that he is euerie where, the ſcripture witneſſeth, whā it teacheth, that goddes children ar led by goddes ſpirite, & that he dwelleth in euerie one

of them. And that no mā cā be where his ſpirite is not, as we ar taught in theſe wordes whither ſhal I go from thy ſpirite? Where vpon the lerned aunciant father Didymus maketh this argumēt: If the holie goſt, ſaieth he, were one of goddes creatures, he ſhuld at the leſt, haue a ſubſtāce compaſſed within certaine boundes, as al other thinges haue, that ar made. For though inuiſible creatures be not circumſcribed within a place, yet thei ar limitted withī the proprietee of their ſubſtance. But the holie goſt beinge in manie places at once, hath not a limitted ſubſtance, and ſo he is God, and no creature. That god des ſpirite createth, theſe wordes of the pſal teſtifie: Send forth thy ſpirite, and thinges ſhalbe created. And of the bodie of Chriſt, to be made, we haue in ſainct Luke: The holie goſt ſhal comme vpō the, and the power of the higheſt ſhal ouerſhadow the. And in Mathieu: That is engendred in hir, is of the holie goſt. That he mainteineth thinges in their ſtate, the ſentēce that foloweth the wordes of the pſal. which we reherſed, declareth: And thou ſhalt renue the face of the erth. That the holie goſt quickeneth, the lorde Ieſus is a ſufficient witnes, ſaiyng, it is the ſpiri-

te, that quickeneth. That he ſanctifieth, we haue ſainct Paules teſtimonie to the Theſſa. We ought to thancke God alwaies for you brethern biloued of the lorde, that God choſe you from the beginninge vnto ſaluation, thorough the ſanctification of the ſpirite. And to the Roma. That the oblation of the heathen might be acceptable, ſanctified thorough the holie goſt. And to the Cor. ſainct Paule againe teacheth, that he ſanctifieth, & iuſtifieth in theſe wordes: And theſe thinges ſome of you were, but you arwaſſhed, but you ar ſanctified, but you ar iuſtified thorough the name, that is to ſaie, the power of the lorde Ieſus, & thorough the ſpirite of our god. Sainct Petre teſtifieth the ſame, whan he ſaieth in the begininge of his epiſt. To the choſen according, to the fore knowlege of God the father, thorough the ſanctification of the ſpirite. That he maketh vs Goddes children, we ar taught, whan the ſcripture calleth him the ſpirite of adoption that is to ſaye of children makinge, as Paules greke worde aptly expreſſeth hyiotheſia. Now ſure it is, that no bodie can adopte vs, & make vs Goddes ſonnes, & ſo his heires, but god himſelfe. And that he giueth wiſedom, who knoweth not,

hauinge red the.12 chapit. of sain& Paule to the Cor. Were also we ar taught that amonge other thinges he giueth speech,& eloquéce, as also this sentence of the lord Iesus witnesseth: It is not you that speake,but the spirite of your father,that speaketh in you. And yet in the .4. of Exod. We ar taught,that it is Goddes worke to speake in his ministers,and to open their mouthes,and to giue them eloquence. For whan Moses refused the office of an ambassador, bicause he was not eloquent, God spake thus vnto him: Who gaue man a mouth? or who hath made the dūme, or the deafe,the seinge man or the blind? haue not I Iehoua? Go therefore, and I wilbe in thy mouth, and teach the, what thou shalt speake. Now than I saie whose operations, and worckinges ar al one, their substance is al one. So the substance of god, and the holie gost must be al one and the selfe same, for their worckinges ar al one and the selfe same, as the thinges, which we haue spoken declare,and as againe it maie be thus breifely,and plainly declared. These be the wordes of the Lorde Iesus in the .14. of Iohan. The father, that dwelleth in me, he doeth the worckes. And in the. 12. of Math. against

the malitious interpretation of the Phariſæ es, he ſaieth, that he did caſt out diuels by the ſpirite of god. And ſain& Paule to the Ro. writeth thus: For I dare not ſpeake anie thin ge, that Chriſt wrought not by me to the obe dience of the heathen in worde and worcke, thorough the power of ſignes, and wõdres, thorough the power of goddes ſpirite. By theſe places conferred together, it appea reth, that the worckinge of the father of the ſonne, and of the holie goſt is al one. For the miracles, that the father worcketh the ſonne worcketh, and the holie goſt worcketh. And ſo muſt their ſubſtance be al one. For there is no power whereby goddes miracles maie be wrought, but goddes power. Wherefore he by whoſe power, Goddes miracles ar wrought, is God. But it is plaine out of the ſcriptures, whi& we haue alleged, that God. des miracles ar wrought thorough the pow er of his ſpirite, ſo his ſpirite is god. And if he be god, he is no creature. And if he be no creature, his ſubſtance is diuine. But there is no ſubſtance diuine, but god the fathers ſub ſtance. And therefore the ſubſtance of god the father, and the ſubſtance of his holie ſpi rite muſt be al one, and the ſelfe ſame. And

the holie ſcripture ſpeakinge of goddes ſpirite, refraineth not to calle him god. For. S. Petre reprouinge Ananias, that he had lied to the holie goſt, ſaieth that he had not made a lie to men but to God. And ſainct Paule gathereth, that we ar the temple of god, bicauſe his ſpirite dwelleth in vs. And in the ſelfe ſame ſenſe, and meaning he writeth ſometimes that we ar the temple of god, and ſometimes the temple of the holie goſt. Know ye not, ſaieth he, in the. 6. to the Cor. that your bodies ar the temple of the holie goſt, which is in you. And againe in the 3 cha. Know ye not that ye ar the temple of God, and that the ſpirite of god dwelleth in you? If anie man deſtroie the temple of god, god ſhal deſtroie him. Eſaie in the. 6. chap. bringeth in Iehoua tſebaoth ſaiynge. Go, and ſaie to this people, in hearinge heare, and vnderſtande not &c. Sainct Paule in the laſt of the actes allegeth thoſe wordes to be ſpoke by the holie goſt, reprouinge the ſtubburn Iues in this maner: wel ſpake the holie goſt to our fathers, ſaiynge, go to this people, & ſaie in hearinge &c. And where Hieremie bringeth in Iehoua makinge a new couenaũt with his people in the. 31. chap. Sainct Paule

to the Hebr. teacheth that the wordes which ar there recited were the wordes of the holie goſt. For thus he writeth in the. 10 chapit. The holie goſt alſo beareth vs witnes. For after he had ſaide, this is the cõuenaunt, that I wil make with them, after thoſe daies, ſaithe Lord &c. Our aunciant Chriſtian writers make ſondrie argumentes, to proue our preſent matter, amonge which bicauſe al ar not verie ſtronge, I wil chooſe ſome, that ſeme to me moſt pithie. Didymus hath this reaſon, that, that ſanctifieth is of an vnchaungeable ſubſtãce. And what ſo is vnchaungeable, is not of the ſame nature, that a creature is of. For than a creature ſhuld be vnchaungeable. Which can not be. For that that is vnchaũgeable, is conſequently æternal, without beginninge, and vncreate, as that that is chaungeable, had conſequently a beginninge, and was create. Theſe be not in dede the verie wordes of Didymus, but hereunto he drieueth his matter in ſumme. Againe this ſyllogiſme maie be gathered out of him. What ſo inhabiteth our ſoules, is god, but the holie goſt inhabiteth our ſoules, ergo he is god. And where an obiection maie be made, that the diuel dwelleth in ſome mennes ſoules,

he aunſwereth, that the diuel dwelleth in mē nes ſoules, touchinge his operatiō, and worc kinge, but not touchinge his ſubſtāce. As for artes, and ſciences, vertues, & vices, thei maie be ſaide in dede to dwel in mennes ſoules, but we vndreſtand them to dwel there, as ac cidentes, and not as ſubſtances. Againe, whō Christ ſaieth he, ſent forth to preach the goſ-pel, ſainct Paule teſtifieth in the actes of the Apoſtles, that the holie goſt made biſhopes, & wat chmen ouer the flocke. So is their worc-kinge one, and the ſame, and conſequently their ſubſtauce one, and the ſame. S. Auguſ-tine reaſoneth thus: If we were commaun-ded to make a temple to the holie goſt of woodde, and ſtone, it ſhulde be a cleare teſ-timonie of his diuinitee. Now how much more cleare is this, that we muſt not make a temple to him, but we our ſelues muſt be his temple. Cyrille maketh this argument: The ſaītes ar not otherwiſe partakers of god, thā whan they haue the holie goſt. And if with-out fier a man cā not gette fier, how can anie be partaker of the godhead, and that not by God? Againe, God, ſaieth he, made vs accor-dinge to his image. But it is plaine, that the holie goſt graueth in vs goddes image. So

þe holie goſt is God. Item, if the holie goſt were a creature, in that he dwelleth in vs, we ſhuld be partafers of a creature, and not of god, as whan god dwelleth in vs, we ar partakers of the godhead, and not of a creature. But the ſcripture teacheth, that we are partafers of the godhead, in that the holie goſt dwelleth in vs. Wherevpō it foloweth, that the holie goſt is god. Item, if the holie goſt were a creature, and not god, the miniſterie of the ſaintes vndre the old teſtamét, ſhuld be better and more excellent than the miniſterie of the apoſtles. For they brought goddes wordes, & the apoſtles brought the wordes of the holie goſt. Againſt this truth ſo firmely grouded vpon goddes worde, ſhameles mé vainly ſhake their blunt woddé ſwordes. And amonge other they fight with this. The ſcripture teacheth, that the holie goſt praieth for vs, with vnſpeakeable groninges. But it is not ſemelie, ſaie they, for god to praie. For he, that praieth, cōfeſſeth a warte in him ſelfe, ergo &c. To this we maie aunſwere, that the holie goſt is ſaide to praie, whan he moueth vs to praie, and to grone, whan he maketh vs to grone. And this ſenſe maie be eaſely gathered, out of S. Paules

wordes to the Galat. & to the Rom. To the Galat. he writeth thus: Bicauſe ye ar ſonnes, god hath ſent forth the ſpirite of his ſonne in to your hertes, crivnge abba father. By which wordes he ſemeth to ſignifie, that the holie goſt him ſelfe crieth for vs vnto the father. But to the Rom. he teacheth, how we ſhal vndreſtand that maner of ſpeakinge, whan he ſaieth, you haue not receaued the ſpirite of bondage, to feare, but the ſpirite of adoption, wherby we crie abba father. This place plainly teacheth that we crie by the impulſion, & mouinge of the holie goſt, and that it is not the holie goſt, that crieth. They thinck they haue another gaie weapó, and that is this. None knoweth the father, but the ſonne, nor the ſonne, but the father. This place, ſaie they, teacheth that the holie goſt knoweth not the father, nor the ſonne, as though the holie goſt were excluded, bicauſe he is not there mentioned. But we wil ſet a reaſon againſt them out ſainct Paule to the Corin. where he ſaieth: But God hath reueled them vnto vs, by his ſpirite. For the ſpirite ſercheth al thinges, euen the depthes of god. For who amonge men, knoweth the thinges of man, ſaue the ſpirite of man, that

in him. So the thinges of god none knoweth, saue the spirite. Here I trust they wil not exclude goddes sonne, and make him ignorant of goddes secretes, who is in goddes bosome, bicause saint Paule saieth, that none knoweth the thinges of god, saue goddes spirite. Nomore is goddes spirite to be excluded in thother place, who knoweth the verie depthes of god. Whan therefore the scripture saieth, that none knoweth the father, saue the sonne, the meaning is that none being of nother substance, thā the the sonne is, knoweth the father. But the holie gost is of the same substance, & therefore he is not foreclosed from the knowlege of the father, or of the sonne. But yet they haue another toole, that semeth sharper. For in saint Iohans gospel, the Lorde Iesus speaketh thus of the holie gost: Whan he shal comme the spirite of truth, he shal leade you in to al truth. For he shal not speake of him selfe, but what soeuer he shal heare, he shal speake, and shew you thinges to comme. He shal glorifie me. For he shal take of mine, and declare vnto you. Here bicause it is saide, that the holie gost shal not speake of him selfe, and that he shal take of the sonne, and shew to mé, they

thinke they haue made a great impreſsion and giuen ſore ſtrokes. To the firſt we may aunſwer, with Chryſoſtome, that the Lord IESVS meaneth nomore, but that the holie goſt ſhal bringe moſt certaine truth, in expreſsing whereof, he alludeth to the maner of men, amonge whom cõmunely they that ſpeake of their awne heades, brīge as many lies, as truthes, and more to ſometimes. Didymus writeth that it is ſaide, he ſhal not ſpeake of himſelfe, that noman ſhulde ſeuer him from the wil of the father and the ſonne, knowinge, that whatſoeuer he ſpeaketh, the father and the ſonne ſpeake the ſame alſo. So whan the lorde Ieſus ſaieth, that the ſonne can do nothinge of him ſelfe, he meaneth, that the father, and the ſonne worcke euer together, and that the ſonne worcketh nothīge, but that the ſame is the fathers worcke alſo. To this, he ſhal receaue of mine, we ſaie, that we muſt vndreſtand it, as it maie agree to the diuine nature. As than the ſonne in giuinge, is not depriued, of thoſe thinges, that he giueth, nor giueth to another with loſſe and diminution of his awne, ſo the ſpirite receaueth not, that he had not before, nomore than the ſonne ceaſeth to haue

at he giueth. Wherefore this saiynge signi-
th only one, and the same substance. For
h the father, the sonne, and the holie gost
e of one substance, whatsoeuer the father
ath, is the sonnes, whatsoeuer the sonne
ath, is the fathers, & whatsoeuer the father
nd the sonne haue, is the holie gostes, and
hatsoeuer the holie gost hath, is the fathers
nd the sonnes. But the holie gost is said to
eceaue of the sonne, bicause he procedeth
rom the sonne. Here I wil not defraude
ou of Cyrilles exposition, which semeth to
aue good grace. The holie gost saieth he, is
aide to receaue of the father, and of the son
e, the thinges that be theirs, not as though
hat sometimes he had them not, and that he
ad them than only, whan he receaued them,
ut as the odor of spices commeth out of
hem, to the smellinge of men, hauinge na-
urally, and euer their vertue, such a thinge,
nd a thinge aboue this, vndrestande of the
olie gost. For he is the liuelie and actiue o-
dor of goddes substance, conueiynge the thi
ges that be of god vnto creatures. They ha-
ue yet more iuggling castes, wherewith to be
gile the eyes of the simple. In the scripture,
saie they, the holie gost is often saide to be

ſent. But that, that is ſent, chaungeth pla
But there is no chaunging of place in Go
who is euerie where, ergo &c. I aũſwer, th
this word ſent maie be taken ſondrie wai
For he is ſent, who is commaunded to g
forth to ſome ende, from one place to an
ther. And that maie be ſaid ſent, that proc
deth, and ſpringeth from another, as fro
his original, without chaũge of place. Thi
ly, that is ſaid ſent in the ſcripture alſo, t
is now in another place, or perſon, after
new ſorte of being. The firſt maner of ſen
ding, agreeth nether to the holie goſt, nor t
the ſonne of god. For they moue not fro
place to place, ſith they be euerie where.
The ſecond agreeth to both. For they ſpri
ge from another, namely the ſonne ſpri
geth frõ the father after the maner of birth
the holie goſt from the father, and the ſo
ne after the maner of proceding, as the ſcri
ture termeth it. The third agreeth alſo t
both. For the ſonne is ſaid to be ſent in t
the world, bicauſe in the world he receaue
mannes fleſch, in which world yet he was be
fore, but not after that ſorte. And both the
holie goſt&, the ſonne ar ſaid to be ſent in
to our hertes, whan they worcke new though

es and motions in them. For so they be in
hem after a new sorte of worcking, where
hey were before touching their essence, &
he chaunge, and newnes that is made, is in
men, and not in them. They be, where they
were before, but bicause god the father wor
eth by them other effectes, than were in mē
before, they are said to be sent, and to be in
mennes hertes otherwise, than they were be
fore. And so they be indede some waie, na-
mely in grace, and in worcking, but not in es-
sential presence. Now than we wil proce-
de to another reason. That, that is ioigned,
and coupled together in one bodie, can not
be sent. But one person is ioigned and cou-
pled to another, with greater vnion, than
is anie corporal copulation, ergo one persō
can not be sent from another. To this we
saie, that a manne in dede can not be sent,
onles he be seuered from him that sendeth.
But in this diuine sending, that we speake of,
the distinction of persones is sufficient. Bi-
cause one persone springeth from another,
therefore one person is saide to be sēt from
another. Nether doeth this springing, or sē-
ding require anie separation one from ano
ther. The sunne beame is sent from the sun

ne, & yet it is not therefore ſeperated from the ſunne.

But yet, ſaie they, ſending importeth inferioritee of that, that is ſent. I denie that, onles they can ſhew a commaundement in him that ſendeth giuen to him, that is ſent. Where thinges go by nature in ſendig forth, and not by commaundement, there the original is noted, & nether ſuperiorite, nor inferioritee proued. Whan I ſaie that light is ſent from the ſunne, it proueth not that the ſunne is aboue the light in dignitee, but it importeth that the ſūne is the original of light, and that lighte ſpringeth from the ſunne, which maie be, though the dignite of the light, and the ſunne be al one. But now we wil ceaſe to combre you anie longer with remembrance of thoſe open impudent hæretikes, and warne you of another error. For the later Grekes haue holden this opinion, as writers do laie to their charge, that the holie goſt procedeth from the father only, & not from the ſonne. Which error maie be confuted, by the wordes of ſainct Paule. For in the. 8. to the Ro. he writeth thus: You ar not in the fleſch, but in the ſpirite. For the ſpirite of God dwelleth in you. If anie haue not

the ſpirite of Chriſt, the ſame is none of his. Here he plainly calleth him the ſpirite of Chriſt, whom he called before goddes ſpirite. Sith than, that the holie goſt is the ſpirite of Chriſt, it is wranglinge to ſaie that he procedeth not from him, whoſe ſpirite he is.

Now it remaineth, that we ſhew you what names the ſcripture giueth to this holie ſpirite. For ſometimes the holie ſcripture calleth him water, bicauſe he maketh baren mides fruteful, as in the 44 cha. of Eſaie: I wil powre out waters vpon the thirſtie, and riuers vpon drie grounde, I wil powre forth my ſpirite vpon thy ſede, and my bleſsing vpon thy bloſomes. And thei ſhal grow as amonge herbes, and as willow trees, by the ſpringes of water. In theſe wordes, the prophete teacheth, that Goddes chooſen endued with his ſpirite grow vp, & ſende forth bloſſomes both ſpedely, and plentiouſly, as herbes ſpringe vp quickly, and willow trees plãted by riuers, though they be lopped yerely, yet grow againe. But he is not called water for this effecte only, but alſo bicauſe he clenſeth vs, and waſſheth awaie the filthines of our ſinnes, as we haue in Ezech: I wil ſprincke vpon you cleane waters, and you ſhalbe

clenſed from al your pollutions. And forth with he ſaieth: And I wil put my ſpirite in to your bowels. For the ſpirite purifieth vs, while he applieth vnto vs the benefite and effecte of the blood of Chriſt, thorough faith, which he worcketh in our hertes, and while he chaungeth and renueth our hertes vnto godlines. He is alſo called water, becauſe he quencheth the thirſt of goddes chóſen, as it is to ſee in the .4. of Iohan: he that drincketh of the water, that I ſhal giue him, ſhal neuer thirſt, but the water, that I wil giue him, ſhal be in him a fountaine of water ſpringing to euerlaſtinge life. And in the .7 if anie mā thurſt, let him comme to me, and drincke, he that beleueth in me, as the ſcripture ſaieth, riuers of water ſhal flow out of his bellie. This he ſpake of the ſpirite, ſaieth Iohā, whó the faithful ſhuld receaue. The nature of water is alſo to coole, and to refreſh. And this effecte of goddes ſpirite, we feele likewiſe in the heate of tentations. The ſcripture moreouer calleth the holie goſt, fier, and vnction. Fier becauſe of his force, and vehementie. For he chaungeth and renueth the hole man, burneth awaie the droſſe of our ſinnes, and maketh vs feruent in good workes. Vn-

ction bicause he soupleth, & conforteth mé-
nes mindes. This gospel also giueth the spi-
rite this name, paracletos, which signifieth
not only a conforter, but also an exhorter,
one that stirreth vp, and driueth forward.
And in this later signification Chrysostome
taketh the worde, which is verie conuenient.
For we haue nede of such a power to awake
vs out of the slepe of our sinnes, to encoura
ge vs agaīst the feare of death, and to moue
vs to the contempte of wordlie thinges. In
Luke you haue him called, goddes finger, bi-
cause he is goddes power, whereby he worc
keth al thinges. And breifely these be the dei
fest thinges that God worcketh in vs, by his
spirite. First he giueth light to our blind vn-
derstanding, and printeth in vs the knowle-
ge of spiritual, and heauenlie thinges, which
other wise, ar most straunge, and vnknowen
to vs by nature. And whan he hath giuen vs
knowlege of diuine thinges far excedinge
our natural capacitee, and hath planted faith
in vs, whereby the benefites of Christe ar ap-
plied vnto vs, he worketh also a loue in vs
far excedinge our natural affection. And
where as before, our loue remained, & was
al conteined within our selues, and spred it

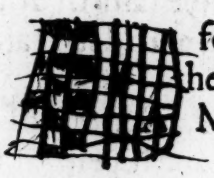
selfe no farther, he kendleth in vs a desire to aduance goddes glorie, and to procure the welth, and commodities of Goddes childrē no lesse than our awne. Againe he tameth and subdueth our wild affections, daily mortifiynge the old Adam more and more, and renuinge vs vnto the image of god. Further bicause of necessitee there be sondrie offices in Goddes churche, appointed to the aduancement of goddes glorie, he furnisseth vs with sondrie giftes, as you haue described in the. 12. to the Rom. To be shorte, he teacheth, gouerneth, directeth, speaketh, & worcketh al good thinges in goddes dosen.

I SAVV THE SPIRITE COMMING DOVVNE, AS A DOVE.) Here be sondrie figurate speeches. For the holie goste is not seen with anie mannes eyes, and sith he is euerie where, he chaungeth no place. The first speech than, conteineth a figure called in Greke, metonymia, whereby the name of a thinge signified, is giuen to the signe. Iohan saw not the holie goste, but the doue, which was a signe of the holie goste. So the sacramē tal bread is called the Lordes bodie, not bicause it is, but bicause it signifieth, and represenieth the Lordes bodie. The second spee-

he hath a figure called prosopopoieia, whereby, bicause of our rudenes, we attribute, & assigne to God, going, mouing ascending, descending, and other thinges, which pertaine not proprely to God, but to vs. For the thinges of god must be vttered vnto vs with ménes wordes, and therefore God applieth himselfe, and as it were stoupeth to our weakenes, and like a tendre nourse lispeth to vs, so to bring vs to some vndrestanding. If anie man meruaile why it is said, that the holie spirite camme downe vpon the lord Iesus, sith he was in him before, let him know, that the spirite is said to comme vpon a mā whā he sheweth a new force in him, & worcketh in him more mightely. The spirite also descended vpon the lord Iesus, in whom he was before, to confirme the faith of Iohan Baptiste as we haue saide, with declaration of other causes.

AS A DOVE.) A doue, as writers of nature affirme is a chast bird, and kepeth hir selfe true to hir make, she is simple without gal, neate, fruteful, delighting in companie, she is verie careful, and louing towardes hir voūg. Some thinke, that the holie gost cāme vpon Christ in the likenes of a doue, to signi

ſie his meſenes, ſoftnes, and gentlenes, who would not breake the bruſed reede, nor quẽche the ſmoking tow. Some other teache that thereby is ſignified not that only, but alſo the moſt earneſt, & feruent louing affection that he bare towardes his, for whom he wold offre him ſelfe to death. Finally the ſame auctors ſhewe that by the image of the doue, thoſe thinges were repreſented vnto vs, which the holie goſt wold worke in the hertes of the faithful, namely ſimplicite, innocẽtie, meſenes, louingnes, &c. whiche I praie God, that al, that profeſſe his holie name, and religion, maie daily more, and more fele in their hertes, and ſhew forth to the world.



AMEN.

FAVTES ESCAPED.

In the.4. reading for the gate veine, reade the hollow veine.

Streight after the ende of the .6. reading, for three reade foure.

The reſt the reader maie correcte by him ſelfe, as it for in, at for as, perfirminhe, for perfirming, deliueran, for deliuerance, bodly, for boldly, receaued, for receaued, dedon, for be don, purified bodies, for putrified, groued, for groned, is for his &c.